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The articles in The Review and Press Departments are condensations or summaries of the original articles, or of salient points in those articles. In no case are the editors of THE LITERARY DIGEST responsible for the opinions expressed, their constant endeavor being to present the thought of the author from his own point of view.

In order to increase the value of the Digest, as a repository of contemporaneous thought and opinion, every subscriber will be furnished with a complete and minute INDEX of each volume.

The Reviews.

POLITICAL.

SPEAKER REED'S ERROR.

X. M. C.

North American Review, New York, July.

At the opening of the present session of Congress, the members of the Democratic minority in the House of Representatives sought to embarrass the progress of certain legislation which was objectionable to their party, by remaining silent in their seats and refusing to vote at the call of the yeas and nays. Thus, the Republicans, not being able to secure the attendance of all their members, the vote on each roll-call would fall short of a quorum of the House, which is required by the Constitution to be present "to do business." It must

be remembered that the whole Republican vote, when the session opened, was only one more than a quorum.

This embarrassing device had been resorted to by Republicans in previous Congresses, when the Democrats held the majority. The responsibility for this censurable course is therefore fairly divisible between the two parties. Speaker Reed on assuming the chair determined to put an end to this disorderly conduct, and to that end inaugurated Rule XV., which rendered voting compulsory on all present, on the demand of any member or the suggestion of the Speaker. The tactics of silence were rendered valueless, and the Speaker scored a triumph. But at the time he framed this Fifteenth rule, he had evidently forgotten another rule as old as the government, which he had already inserted in the code of the present Congress as Rule VIII., the first clause of which provides that "Every member shall be present within the hall of the House during its sittings, unless excused or necessarily prevented; and shall vote on each question put, unless he has a direct personal or pecuniary interest in the event of such question." This mandatory rule is overruled by the new mandatory rule in true Dogberrian style.

Speaker Reed—This is your charge, under the ancient Rule VIII! That all members present shall vote when their names are called.

Member of Committee on Rules—And how if the Democrats will not vote?

Speaker Reed—Why then call together the rest of the Committee and ordain Rule XV., by which they need not vote; and thank God we are rid of a trouble!

In the *North American Review* of March last Speaker Reed defends his action, on the plea that "Attendance alone was and is necessary" by the Constitution. But if this is so, whence does he derive his authority for a rule that declares that "every member" who is in attendance "shall vote"? The Speaker necessarily throws contempt on one of these rules by enforcing the other.

And we have yet to see how Speaker Reed would apply the principle to the passage of a Bill over the veto of the President of the United States. The provision of the Constitution, Article I., Sec. 7, prescribes that a Bill, disapproved by the President, shall be returned to the House in which it originated, for reconsideration, and that if after such reconsideration two-thirds of that House shall agree to pass the Bill, it shall be sent, together with the objections, to the other House, and if approved by two-thirds of that House also, it shall become a law. But in all such cases, it is provided that the votes of both Houses shall be determined by yeas and nays, and that the names of the persons voting for and against the Bill, shall be entered on the journal of each House respectively.

Speaker Reed declared that the Bill to "admit Idaho as a State in the Union," had been duly passed, although the total vote, 130, was 36 short of a quorum. He did this on the declaration that the number of members present and *not voting*, added to the number *voting*, made up a quorum. But to extend the same principle to the passage of a Bill over a veto, would be in direct defiance of the Constitution, which prescribes that the vote of both Houses shall be determined by yeas and nays. There are moreover several other instances in the Constitution where a two-thirds vote is required in Congress, and in every one of these Speaker Reed's method of forming a quorum is a violation of the plain letter of the organic law.

The problem is one that has already been lucidly decided on by the highest authorities. Judge Cooley, in his "Constitutional Limitations," page 171, says that "Such a provision

is designed to serve an important purpose in compelling each member present to assume, as well as to feel, his due share of responsibility in legislation." Judge Story's opinion sustains the same conclusion. English authority, too, is on the same side. The late Sir Thomas Erskine May distinctly lays down that "Those who are within the House must vote," and cites cases of members brought to the Speaker's table for not voting, and required to vote.

Speaker Reed certainly finds no examples among his predecessors to justify his course, and the roll-call includes many eminent names from the North, East, West, and South—Federals, Democrats, Whigs and Republicans. The Speaker felt himself confronted by a difficulty, and stultified himself by resorting to unconstitutional means to meet it, overlooking the fact that due provision had been already made by the Constitution. In the clause directly following that relating to compulsory attendance, it is provided (Art. I., Sec. 5, clause 2), that each House may determine the rule of its proceedings, *punish its members for disorderly behaviour*, and with the concurrence of two-thirds, expel a member. To oppose obstructions to the discharge of the regular order of business, is a breach of privilege, a contempt, and constitutes "disorderly conduct" according to the American Constitution.

THE "MUGWUMPS" AND THE PARTIES.

CLARENCE DEMING.

New Englander and Yale Review, New Haven, July.

GOVERNMENT by party has come, in consequence of its enduring vitality, to be regarded as an inseparable concomitant of civic liberty. Party organism being thus invested, like the right of suffrage, taxation, laws, religion, and even citizenship itself, with a certain degree of institutional stability, the mere fact of a citizen's membership in the body politic is generally understood to impose on him the obligation to belong to a political party. But in the learned professions and in the upper ranks of the trading community there is a class of citizens—presumably thinkers as well as men of affairs—who, dissenting from the general view of political duty, act independently of party organism, and complacently, if not proudly, accept as a badge of their civic aspirations, the derisive sobriquet of Mugwump.

Despite the opprobrium attaching to this designation, there are arguments in the Mugwump's favor.

Party organizations in America are so vast, and party discipline is so severe, that there is special need in this country of an external moderating force of independent voters who, if inside party lines, would have their personality swept *in gurgite vasto* and become a part of the thing to be reformed. The Mugwumps supply this need.

Again, the two great political parties in this country are so nearly equal in strength, that a very small alteration in the aggregate of votes on either side is sufficient to overthrow an administration. Under such circumstances, a citizen who is anxious to effect some particular reform, is much more likely to attain his object by remaining unattached to either party, and thus retaining the substantial power of enforcing his political opinions with the mechanical pressure of at least one vote. To be a reformer then in fact as well as idea, he ought to become a Mugwump.

But these arguments are drawn from expediency only. There is deeper reason on the Mugwump's side.

Against the theoretical plea that votes should be given to one party or the other because parties are necessary, must be set the fundamental nature of the voting act. That act is the fulfilment by the elector of his oath of fealty, which pledges him not to a party, but to the State. In voting, therefore, he is justified in regarding a party as a mere means subservient to the end he has or ought to have in view, which is the welfare of the State.

And shall nothing be said for independence, even as a mere expression of personal feeling,—for that sublime and ever glowing ardor of the man who, over his broken chains, stands an Olympian voter between parties, and whose thinking ballot is an emblem, not alone of patriotic purpose, but of an emancipated personality. Such surely is he, who, among parties, yet not of them, is ever prompted by his free air and open spaces, to bolder advance and more strenuous effort, and who realizes alike the demands and the free agency of that sovereignty which he carries under his hat. Parties may wax strong and wane, tidal waves of politics sweep upward and ebb back, the ignoble strife of spoils rages below the rock of civic duty on which his feet are placed; yet there he stands, strong in his exalted individualism, and sublimely conscious that his vote at least, like the hand of Douglas, is his own!

THE WEAK POINT OF THE DEMOCRATIC PARTY

EDITORIAL.

Belford's Magazine, New York, July.

EMERSON, writing of politics in the United States a generation ago, somewhere says: "Of the two great parties which at this hour almost share the nation between them, I should say that the one has the better cause, and the other contains the best men." With more truth, in so far as concerns the Northern States, might the same be said of the political parties of to-day. The Democratic party, nationally speaking, while advocating the juster and sounder policy, either cannot or will not avail itself of the services of its ablest men. The character and intellect of the party in the North have for the most part no share in its administrative or legislative life. The strongest defence of the present Democratic National policy comes, not from the party's accredited Northern representatives, but from Northern institutions of learning and the Northern independent press. Do but compare the relative ability and importance of Northern Democrats and Republicans in the Federal Congress. In this chief representative body of the Union, how woefully deficient in superior men is the Northern Democratic delegation in both houses. Of the fifty-seven Northern Democratic Representatives, not more than half-a-dozen are able to cope in debate with the one Republican delegation from Maine. They are, with a few notable exceptions, either mute mediocrits, whose names are unknown outside the Capitol and their own Representative districts, or professional demagogues whose official elevation is to their party a standing reproach. In the Senate, whose few Northern Democratic members might be supposed to be the strongest and ablest men of the party in their respective States, all save one are so obscure that an almanac must needs be consulted to know who they are. Never before has the Democratic party in the North been in such a condition of intellectual poverty at the Federal Capitol.

The main political battle-ground of this country is the lower House of Congress. Upon the quality of its representatives in this arena largely depends the success of either party. Of this the Republican party is well aware. Whomsoever it may elect for the Chief Magistracy or for the Senate, be assured it will not fail to be well represented here. Does any Democrat doubt what would be the moral effect upon the electors of the whole North, could such Representatives as its present Representative from the Nineteenth District of the State of New York supersede the ten or eleven "Hall" and Ring *protégés* from the cities of New York and Brooklyn? In these two Democratic cities are to be found Democratic soldiers, scholars, orators, publicists, jurists and men of affairs, whose names stand for integrity and ability all over the Union. To elect a Congressional delegation from these Democratic strongholds, composed of such material, would bring the party greater strength than would be brought to it by the election of a President.

RAILWAY MEN IN POLITICS.

CHAUNCEY M. DEPEW.

North American Review, July.

THE railway man in politics has been for some time undergoing an evolution. In round numbers there are about a million men directly employed on the railroads of this country, comprising about one-thirteenth of the voting population of the States. Seventy-five thousand of this force reside in New York State, five or six thousand live in Connecticut, about twelve thousand in New Jersey, thirty thousand in Iowa, forty thousand in Illinois, and so on. There are nearly sixty thousand on the pay-rolls of the Vanderbilt system. The first appearance of railway companies in politics was in an effort to control the action of the political parties, in the time of Dean Richmond, but with the entrance of Commodore Vanderbilt into railway management, the New York Central dropped all politics.

In territories comparatively new and distant, railways became in many cases arbitrary, and exercised favoritism and discrimination, producing in many of the Western States feelings of direct hostility and suspicion towards railway men, such as would largely affect a favorable vote. But Mr. Depew says he does not believe there are two States in the Union to-day, where a railway man running for office would be cut by any considerable number of the members of his party on account of his business.

In past years, the railway man's vote was largely controlled by the officers of the company in favor of friendly candidates. Then came a period when railway men voted according to their own ideas. But nowadays, since they discovered they were under a ban, they have formed the most perfect unions, and without regard to party affiliations, support or oppose candidates favorable or hostile to their interests. Their power is great, and many unaccountable election results might be traced to their influence. Their constant contact with the public makes all railway men active politicians.

THE TEMPERANCE ISSUE IN ENGLISH POLITICS.

Andover Review, Boston, July.

NOTHING could be more significant of the strength of the temperance sentiment than the wrath and indignation which meets the proposal of the British Cabinet to grant great pecuniary advantages to the sellers of intoxicating liquors. The popular sentiment has pushed straight through the pretext of diminishing liquor selling to the real effect of the proposal in favor of publicans. It would be a singular fortune if the present British Government should find its downfall in the despised sentiment of temperance. Yet this may turn the scale and restore to power the Gladstonian party.

The methods of license for the drink trade in this country and England are very different, but two parallels may be noticed. One is that both here and there license means protection. It removes competition. It gives liquor sellers a secure trade. It is a virtual monopoly supported or sanctioned by the State. To restrict a trade which is profitable may be a necessity, but restriction carries with it protection. Hence the great pecuniary value of drinking houses. The rule of the case is not always recognized.

Another parallel is the growing disfavor for the traffic in drink. Personal habits vary in ideas of legislative conflict, but all the time he who in England is called a publican, and here a rumseller, is sinking in the social scale. Is not this a precursor of improved habits on the part of those who are supplied in their luxury of drinking by such men?

One is impressed more and more with the complexity and balancing one against another of tendencies in social life. When it seems as if society in its largest classes is crazed with wild theories of socialism and with a kind of desperate disre-

gard for order and custom, a sentiment of sound moral indignation breaks out and shows how healthy in other respects the public conscience is.

It is not too optimistic an opinion, that politicians will find it less and less to their advantage to count on the support of the liquor interest. Let the people suspect it, and an opposition is aroused which cannot be resisted. The growing strength of the publican and rumseller is not so great as the more rapidly growing strength of dislike and hatred for those who thrive on gains of wickedness.

COMPENSATION OR—CONFISCATION.

T. W. RUSSELL, M.P.

Nineteenth Century, London, July.

ONE does not need to be a total abstainer to see the havoc wrought by drink. It wastes the national resources, and poisons the national life. It wrecks innumerable homes, and blasts the fairest hopes. It is responsible for a frightful amount of the crime, the misery, and the human suffering which Church and State alike deplore and stand aghast before. All this, and much more, has been admitted for quite half-a-century. But still it is true, as Mr. Chamberlain said on a recent occasion at Birmingham, that comparatively very little has been done by way of applying a remedy to that which undoubtedly is a national scandal and disgrace. In saying this, I am not ignorant, nor am I losing sight of all that has been done by the great Temperance Reform. Much, in a certain sense, has been done, but it has not been at all commensurate with the character and magnitude of the evil.

If I am a partisan at all, it is on the side of the Temperance party. I scarcely know the taste of one liquor from another. From the year 1864 to 1885—the best years of my life—I devoted all my energies to the Temperance crusade. I served the Temperance movement officially for twenty-six years; and before then, as since that time, I gave, and have given, freely of my strength to further its objects. Nor have I changed any of my convictions. I hate and loathe the whole drink system.

Nevertheless, I wish to point out that the members of the Temperance party are altogether wrong, in opposing the compensation of publicans whose licenses may be taken away by the Bill now pending in Parliament. They furiously repudiate the idea of compensation; they fiercely deny the publican's claim whether based on legal or equitable grounds.

In Ireland that claim is based on legal grounds. In the hard fought Clitheroe case, the Court of Queen's Bench, in 1887, gave the Irish publican something very like a certainty. He may forfeit his license, but it cannot be taken from him save on statutable grounds. But, says the Temperance party, "It is not too late to alter the law." In what direction, may I ask? It is possible, though not probable, that the Court of Appeal would undo the work of the Queen's Bench in 1877. But at any rate, until that is done, the decision of the Queen's Bench is final. Under it interests have grown up, money has been expended, and settlements made. Are Temperance men prepared to adopt the suggestion that the law may be altered, so as to affect licenses now in existence in Ireland? Are members of churches ready for work of this kind? If so, I feel bound to tell them, that the State has no more moral right to confiscate property which has grown up under the law, and which is protected by the decisions of the tribunals of the country, than it has to steal a man's silver spoons. This is not morality: it is gross immorality, and the fact that the victim is a publican does not sanctify the transaction. Mr. Henry Fowler, in a recent speech on the Budget Bill, declared that Mr. Goschen knew much, but that he was entirely ignorant of the moral sentiment behind the Temperance party. This may be so; but the morality of a party which

would not play false,
And yet would wrongly win,

is liable to be questioned, and against such morality I venture respectfully to enter a strong protest. It may as well be recognized now as later, that so far as the Irish publican is concerned—and along with him stands every English beer-dealer who got his license previous to 1869—there is a vested interest.

The case of the English, Welsh and Scotch publicans is different. I do not believe that the law gives them any vested interest in their license. But the law and the fact are different things. The fact is, that ever since the licensing system was devised, the publican's license in England, Scotland and Wales has been renewed, provided that the applicant was a suitable person, and that the house had been properly conducted. The claim of the English, Scotch and Welsh publicans to compensation on the ground of equity, is as strong as the Irish publican's claim on the ground of law.

COMPENSATION FOR LICENSES.

Contemporary Review, London, July.

I.

EDWARD NORTH BUXTON.

THE advanced opponents of the trade, of which I am a member, advocate, to quote Mr. Caine, "its total and immediate suppression;" and if, as he says, it is the "source of crime, misery, ignorance, social and moral degradation, disease and premature death," it is obvious that the prohibition of the manufacture and sale of all alcoholic liquor is the only logical conclusion. But nine-tenths of those at present in alliance with this thorough-going section, even though they are for the most part somewhat recent and eager converts, are not prepared to go lengths which would interfere with their own or their constituents' enjoyment. I may therefore take it that the present controversy is limited to this, whether it is desirable that the present number of licensed houses should be reduced, and if so, whether it is just and expedient that individual license-holders should be refused a renewal which they have been taught to expect, without a *quid pro quo*. I am not prepared to contest the expediency of reducing the number of licenses. How about compensation?

The case of the Trade rests upon three foundations for compensation:

I. Prescription and the practice of the Justices. It cannot be denied that the all but universal practice of the Justices has been to renew licenses. There is a total of 104,000 licenses to publicans and beer-shop keepers dealt with annually. It appears from a recent return made to Parliament that of this number about 250 only are on an average refused in any one year for misconduct and all other causes, and that when we come to refusals on the ground that they are "not required," the chances against an applicant meeting with this reverse are about 10,000 to 1, and if we confine our attention to populous places, he may count on renewal with all but absolute certainty.

II. The implied guarantee of various enactments in Parliament. Very numerous provisions may be cited from Acts of Parliament, from which the inference must be drawn that the practical continuity of licenses was present to our legislators' minds.

As Parliament has legislated, so has the Executive acted. The heirs of a deceased publican, if they are honest, pay probate on the market value of his house, and, if they are not, are required to amend their return. Where would be the justice of the Nation drawing this tax from the heirs of an estate, if the Legislature proceeds to declare that it has no value?

III. The public utterances of leading statesmen of all shades of politics.

The arguments used against compensation seem to be confined to these:

A. That it is unnecessary to treat this trade with the same measure as others, because it is a noxious trade, whose members are therefore beyond the pale. This ought to have been thought of before the publicans and beer-shop keepers were allowed to acquire legal and equitable rights.

B. That they are so rich that they must have made undue profits, and have therefore practically received their compensation. I deny the assumption of enormous gains by either wholesale or retail dealers. I do not know of any brewery which makes ten per cent., on an average of years, on the capital *actually employed* in the conduct of the business.

C. That to treat publicans like other dispossessed traders would be so expensive that the community cannot afford it. The whole argument as to cost is founded on the assumption that, if not the whole, at least a very large proportion of the licensed houses, should be closed. But is Parliament prepared to assent to this?

II.

ANDREW JOHNSTON.

Chairman of the Essex County Council.

Happening to unite the experience of a Licensing Justice of twenty-five years with those of a temperance advocate of thirteen years' standing, and of the Chairman of a County Council, I am glad of an opportunity to give the results of that experience as bearing on the Local Taxation, etc., Bill now before the House of Commons.

Assuming that we are all agreed on the desirability of reducing the number of licenses, what I ask of the opponents of the present Bill is, how they propose to effect that reduction. No one can deny that if a renewal of the license of A is refused, such renewal will increase the trade of B, whose license is renewed. Therefore A will be deprived of a valuable property in order to give it to B. The opponents of the Bill say: "Transfer the licensing to County Councils, and trust to them to cut down the number of licenses by refusing renewals." But is it supposed that County Councils will deprive A of a valuable property in order to give it to B, unless the Councils have power to compensate? If any Councils would undertake such a thing, they must be very different from my Council.

A great deal has been made of the smallness of the sum available under the Bill for the purchase of licenses. The amount is small, if it be required to buy up expensive and valuable houses. But the houses which a Council will wish to buy up are the struggling ones in country towns, only kept open by means of more questionable attractions than even drink, while steering clear of offences which would forfeit their licenses. Such houses could be had out of the sum available for my county at the rate of about a dozen per annum, even without the surtax on licenses which will certainly soon be given us; and with that help, a very few years will suffice to reduce the houses to a proportion to population that will content all reasonable men.

Whatever comes of the Bill, and whatever its results if passed, the agitation against it will give cause for reflection to every one who has anything to lose. Gladstonian brewers, for instance, will learn from their own feelings, when the property they hold by a shadowy title is threatened, a little of the feelings of the Irish landlords, whom they so cheerfully propose to hand over to the tender mercies of a Dublin Parliament. To have Ucalegon alongside in flames is bad enough, but the added reflection that you had helped to apply the torch to his timbers would be very unpleasant.

The present Opposition have neither the desire, nor the intention, nor the expectation, of dealing with the question, so as to reduce the number of breweries. To climb into power on the temperance ladder is enough for them. To pull it down will be easy.

THE EMPEROR WILLIAM THE FIRST AND PRINCE BISMARCK.

Revue des Deux Mondes, Paris, June 15.

It is the general opinion that Prince Bismarck was the initiator of the policy to which Prussia owes its success, and that it was not without much difficulty that he got his sovereign to adopt that policy. Is that opinion sound? Is Bismarck in fact the true, the only founder of the new German Empire, and was King William his beneficiary only? I think that the character of the King and his acts both require these questions to be answered in the negative, without disparaging in the least the great services rendered by Prince Bismarck to Prussia and Germany.

What William thought to be the royal rights, he showed in the lifetime of his brother, Frederick William IV. When the latter conceded in 1847 the first constitutional reforms, Prince William, as the heir to the throne, protested. According to him, elected chambers ought to have nothing to do with either the budget or foreign politics. When he became King, he strove to follow, so far as he could, this programme. In following it he had to overcome great difficulties. These difficulties required him to act with extreme discretion, and to conceal his views. He thus became and remained thereafter taciturn. He disguised his thoughts under a constant and studied amenity of manner. By his affability he charmed the other sovereigns of Europe. This charm of manner he did not inherit; for the princes of his house have always been noted for brusqueness and rudeness. Yet, hidden behind the sweet graciousness and gentleness of the King, was a firm resolve to make Prussia the leading power in Germany, and he used Bismarck as one of his instruments in carrying out that resolve. William was not in the slightest degree jealous of the renown acquired by the great men who surrounded him. He acknowledged without stint the great merit of Von Moltke who commanded his armies, and of Von Bismarck who appeared to direct his policy wholly untrammelled. But the King interfered constantly, and important steps were never taken until the time seemed to him opportune.

As a proof of this may be cited the war with Austria in 1866. When a conflict between Prussia and Austria appeared probable, it was strongly opposed by all the princes and nobility of Germany. At Berlin, in the Prussian provinces, in all the German Kingdoms and Duchies, strong protests were made against undertaking what was thought to be a fratricidal war. Bismarck, who boldly advocated such a war, was looked upon coldly everywhere in society, in Parliament, and even at the palace, where the Queen refused to receive him. If the King had not been determined to make war, he would have yielded to the pressure brought to bear upon him, dismissed Bismarck, and thereby conciliated public opinion throughout Germany. But William did nothing of the kind. He compelled the Queen to receive Bismarck, on the ground that she had no right to show her personal opinions in such a way. The Sovereign cunningly concealed his own wishes for a war, leaving Bismarck to bear the brunt of unpopularity for advocating it. Nevertheless, though the King meant to make war, he alone selected the time for beginning it. At the beginning of 1866 Von Moltke urged that the Prussian army was then in the highest state of efficiency, while the Austrian army was in process of formation, and that then was the moment to strike. Bismarck seconded with all his might the solicitations of Von Moltke. But William turned as deaf an ear to them as he had to those who urged him not to make war. He waited until the moment should come when Austria might appear to Europe to have brought on the war, and then, and not until then, did he order the advance of the Prussian armies.

So again in 1870. It has been said, times without number, that the war with France was the work of Bismarck, that it

was he, who, overcoming the scruples and even the superstitions of his master, brought on the conflict with France. But the published documents show quite a different state of things. The King needed no urging to make war with France. As in the case of Austria, however, he wanted to give France the appearance of being the aggressor. The offering of Prince Leopold, one of the Hohenzollerns, as a candidate for the throne of Spain, was a trap set for France. If Bismarck set the trap, it was assuredly not without the full consent of the King. All Europe, however, perceived that it was a scheme intended to bring about a war with France, and the press everywhere denounced the act with severity. William saw that he had made a mistake, and that it would be wiser to withdraw Prince Leopold. But the withdrawal was made in a very artful, not to say a perfidious, manner. In order to irritate France, before any answer was made to the demands of the French ambassador, the father of Prince Leopold sent a telegraphic dispatch from Paris to General Prim, saying that his son declined to be a candidate for the Spanish throne. Thus the withdrawal seemed to be made spontaneously, without the apparent participation of the King, and without conceding anything to France. This change in the manner of setting the trap was due to William alone. Bismarck had nothing to do with it. It must have been foreseen that such a proceeding would be considered a slight on France and arouse extreme and general exasperation. Such in fact was the result. The French Emperor, in order to quiet the general exasperation, could do no less than ask the King to promise that no other prince of his family should be permitted to offer himself as a candidate for the throne of Spain. King William saw that if he declined to make this promise, as he did, a declaration of war by France was inevitable, and thus he gained his object, while making France appear the aggressor.

SOCIOLOGICAL.

THE PROVINCE OF SOCIOLOGY.

F. H. GIDDINGS.

Annals of the American Academy, Philadelphia, July.

No science is at this moment in greater need of descriptive definition than sociology. A rapidly growing body of coördinate knowledge is called by that name. What exactly is the province of the science? What are the underlying conceptions of sociological theory, and what is the spirit of sociological investigation?

To answer these questions we must inquire, first, how sociology is related to other bodies of knowledge that are concerned with the phenomena of human society; with political economy, the theory of the State, the philosophy of law, with theories of pauperism, crime, and other social maladies; with religion, ethics, and comparative philology, and archaeology. Is it anything more than a collective name for the sum of the social sciences? Again, does it discard the theoretical principles of the special social sciences or does it adopt and coördinate them? How does it differ from social statistics, which professes to survey the whole field of social relationship, or from history which goes still further, being limited to no one method?

The answer to these questions is, that in its broadest sense, sociology comprehends all social science, including statistics and history; just as biology, in the broadest sense of that word, comprehends all the sciences of life, including botany and zoölogy, morphology and physiology, embryology and histology. But as the term biology is sometimes employed in a narrower and specific sense, signifying that description of the general properties of living matter, and those fundamental principles of the phenomena of life, that are the basis of subsequent study in the more special branches of biological

science, so also a completely analogous limitation must be given to the word sociology. An analysis of the general characteristics of social phenomena, with formulation of the general laws of social evolution, must be made the basis of special study in all departments of social science, and in this narrower sense, sociology is not the inclusive but the fundamental social science. It is not the sum of the social sciences, but the groundwork in which they find a common basis. Its far-reaching principles are the postulates of special sciences, and as such they coördinate and bind together the whole body of several generalizations in a large scientific unity. Not concerned with the detail of social phenomena, sociology stands at the opposite end of the scale of social science from history. Sociology rests on biology and psychology. The special social sciences rest on sociology.

Intermediate between biologic and historical sciences, sociology is concerned with phenomena that are at once organic, in the physical sense of the term, psychological and historical. Only the human race exhibits the phenomena, and these distributed into ethnical groups, differing greatly in size and in the degree and complexity of their activities, and variously known as hordes, tribes and nations. In each there are certain essential activities of reproduction, sustentation and defence. In many of the small, and in all of the larger groups, the activities are differentiated into specialized labors and vocations, while, corresponding to the division of labor, there is a complex social structure of coördinated relationships. The more highly specialized the activities and relationships are, the more dependent becomes each kind of labor and each social relation upon all of the others—the more does the whole group suffer when any activity or relation is impaired or disturbed. Natural societies so conceived are the objects of sociological study.

As an organic whole, a natural society is in one of its aspects a physical aggregate. If we show how, merely as a physical aggregate, a society differs from all other physical aggregates in the universe, we mark off Sociology on its physical side from all other sciences. If, then, we show how, as an organic aggregate, a society differs from those aggregates of microscopic cells that compose plant and animal organisms, we differentiate Sociology from biology.

But what of the differentiation of sociology from psychology? Whatever else a society is, it is a phenomenon of conscious association, and the field of sociology is certainly not marked out, until we know whether there is any reason in the nature of things for classifying the psychological phenomena of society apart from those of individuals. It is conscious association with his fellows that develops man's moral nature. To the exchange of thought and feeling, all literature and philosophy, all religious consciousness and public polity are due, and it is the reaction of literature and philosophy, of worship and polity, on the mind of each new generation, that develops its type of personality. The function of social organization which the sociologist must ever keep in view is, therefore, the evolution of personality, through ever higher stages, and broader ranges, into that wide inclusion, and to that ideal quality that we name humanity. At every stage the sociological task is the double one—to know how social relations are evolved, and how, being evolved, they react on the development of personality.

LACK OF CONSCIENCE AS A MEANS OF SUCCESS.

EDITORIAL.

Century, New York, July.

A LITTLE experience in life makes it plain that one element of what is called "success" consists in a certain toughness of the conscience. Men of business who are trying to live up to an ideal, find less scrupulous men passing them, and sometimes permanently outdoing them in the race for wealth,

from the fact that the latter are less hampered at critical moments by conscientious considerations.

We are not praising dishonesty, but stating a demonstrable fact, when we say that, in the present constitution of society, a lack of conscience may be an important, even a decided, element of worldly success.

This is particularly true in political life. Under the American system of spoils and patronage, and by means of the prevailing system of corruption at the polls, it has been of late years prominently demonstrated that some of the highest public positions in America can be reached by men of well-nigh the lowest characters. Nothing succeeds like success; even men, personally honest, have an admiration for the ability of the conscienceless man of success; and one, and the chief reason why unscrupulous success holds up its head, is because there is no public sentiment to frown it down.

The successful politician probably attributes his success to his splendid abilities, but under the spoils system it is ridiculously true, that it takes no very great abilities to insure success in the corrupt manœuvres of the political field. To win success without resorting to the usual unscrupulous methods is the test of real force; there, the focus of admiration should be centred.

The principle holds good in ordinary business; it is true in politics, and in the journalistic world. It is a harder task, it requires more genuine ability, and greater staying power, to reap worldly success in these fields scrupulously than unscrupulously.

The fact is, there is altogether too much reverence for rascals and for rascally methods on the part of tolerably decent people.

RUSSIAN PRISONS; THE SIMPLE TRUTH.

E. B. LANIN.

Fortnightly, London, July.

LIKE Mr. George Kennan, whose account of the horrors of Russian prisons was declared by an official representative of Russia to be without foundation, I too have been put in possession of ample and interesting information, about the latest phases of the so-called horrors, by Russian friends, many of whom were, and others of whom still are, exiles in Siberia. It is my intention, however, to withhold all such accounts, because it would be easy for the Russian Government to deny them or to belittle their existence as that of very exceptional incidents. Instead, I have determined to rely solely on the authority of facts which will pass current with Russians themselves, facts based on the Russian official reports, concerning the general working of the entire system, and which have been printed with the sanction of the government.

I do not propose to follow the usual custom and restrict my remarks to political prisoners, who can hardly expect much clemency from the government they have conspired to overthrow. At the most they constitute only an inconsiderable portion of the vast army of criminal and innocent people of all ages and both sexes, who are always brutalized and often tortured to death in the prisons of Russia. On this subject a specialist, in a most interesting report drawn up for the behoof of the International Prison Congress, says: "Our systems of prison organization and penal settlements are now passing through the third period of their evolution. The theory of brutal retaliation found expression in the damp and dark casements of the Kingdom of Muscovy, in the torture and splitting of nostrils and quartering of prisoners. Its influence, preserved in an epoch very nearly approaching our own, was manifested in branding, slavery, the knout and the *plète*. Our present houses of detention and convict prisons are the embodiment of the theory according to which obnoxious members of society should be cast out, and no further care taken of their lot."

There is a Prison Visiting Board, but the one stereotyped answer to all its inquiries is "We are all well satisfied with everything, your nobility."

A prisoner, fool enough to introduce a discordant note into this sweet harmony would soon lose his voice and his life to boot. In the Cf. Law Messenger it is reported, that cases have come under the writer's notice, where the conscientious discharge by the prison doctors of their duties has been recorded against them as a proof of disloyalty.

The persons of the prisoners, male and female, are completely at the mercy of their inhuman jailors. They are starved, tortured, whipped, beaten, killed. Nor can the plea be advanced that these cruelties are inflicted only on abandoned wretches, who cannot be further degraded. The inmates of Russian prisons are not merely the criminal classes, but consist in great part of people detained as witnesses, of men, women and boys, "wanted" on slight grounds of suspicion, and perhaps detained for years before they are brought to trial and proved innocent, or people who have lost their passports, or those whose passports have not been renewed in time owing to the negligence of the Village Secretary. The Russian law styles these "persons accompanying convict parties not in the capacity of prisoners."

These persons, men and women, herd with the most brutal convicts, and are subjected to indignities, from which frequently death affords a happy release before the journey is over.

When the government undertook to Russianize Central Asia, thousands of the wives of the soldiers there, were arrested and forwarded with convict gangs. But on crossing the bridges many a poor woman cast herself headlong into the river below, to escape the consciousness of her miserable existence, after passing the terrible nights she had experienced on the *étape*.

All these statements and worse are to be found in the official matter-of-fact law report, in which an *étape* is characterized as "a terrible hell upon earth," in which innocent men and woman endeavor to drown their misery in Vodki, and thereby drift into nameless crimes and helpless insanity,

PERILS OF THE CITY.

REV. J. C. FERNALD.

The Statesman, Chicago, June.

1. *Aggregation of Numbers.*—A vast, dense crowd seems like a living thing; as if the separate individualities of those who composed it had been massed into the one overwhelming individuality of the multitude, with all gentleness and tenderness left behind. Keep guard over yourself, for if you stumble, the crowd will trample upon you. When the human mass surges in any direction, the human atom is powerless to resist. It is aggregated power, pitiless, resistless, remorseless, like an elemental force; and its spirit is always that conscienceless, merciless dogma of pantheism that "might is right."

The tendency of the great city is to feel that it can of right do whatever it pleases. The mob of New York, in 1863, believed they could successfully resist the draft, stop the war for want of men, and dictate terms to the National Government. No decisive measures against the liquor traffic can be enforced in the great cities, although the better element favor the enforcement. The startling feature of the situation is, that able, excellent, and well-informed men all over the country take it for granted that this must and will be. It is the old claim of nullification conceded. The city nullifies the laws of the State.

2. *Aggregation of Wealth and Poverty.*—In the great city compassion and sympathy are overwhelmed by the numbers of the destitute—the unfathomable depth of the need. Compassion shrinks paralyzed before a need which would seem to require omnipotence to supply, and the recoil is avoidance

and disgust. Hence the massing together of the rich in their own sections of the city, where the poor cannot come. The Church, of which once it was the glory that "the poor have the gospel preached to them," removes its edifices miles up town as soon as the poor begin to cluster around its doors. The massing of wealth involves the massing of poverty. The poor are driven by necessity into "the poor quarters," where they pull each other down. Fifth Avenue and Five Points grow more hopelessly asunder. Fifth Avenue despises Five Points, and Five Points hates Fifth Avenue. Behold all the elements for Socialism and Anarchy!

3. *Aggregation of Vice.*—The massing of wealth and poverty tends to vice at both ends of the social scale. Hereditary wealth, with no spur of necessity for work, and nothing manifest to be achieved by the working, when the world is stale and luxury commonplace, still finds a possible novelty and exhilaration in wickedness. At the other end of the scale, there is a possible grind of circumstances which is too much for any ordinary human virtue. Hereditary pauperism and hereditary crime, professional pauperism and professional crime are the results.

4. *As Extremes Meet, Aggregation Produces Isolation.*—There is no more thorough isolation attainable than that found amid the mass of stranger humanity in a great city. The seclusion of the pathless woods is as nothing by comparison. This complete isolation produces quite opposite effects upon different natures. The despondent, the defeated, the inconstant, the deserted, it often leads to despair. "Nobody cares," becomes the soul's pitiful refrain, and it soon ceases to care for itself. Another class, whose conscience is public opinion, finds in this isolation a sense of careless security. "Nobody knows me," is the thought; and all sorts of questionable and dangerous gratifications are sought. The very loneliness encourages and provokes to the indulgence.

Criminals hide in cities; the free-masonry of crime soon makes them known to each other, and they constitute a terribly compact and coherent mass—a deadly menace to society.

Certain laws "cannot be enforced" in cities because the rabble objects. The better classes of people throughout the State will have to be content with such legislation as the slums of the cities will permit to be enforced. This is the claim, and it is to a thoughtful mind an appalling one. Somewhere a remedy should be found, and *it should be found soon.*

MATRIMONY AND DIVORCE.

Current Comment and Legal Miscellany, Philadelphia, June.
(An extract from the argument of W. S. Price in an ecclesiastical trial, 1888.)

ON this subject the express words of our Lord to his disciples were, "I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery."

There are, as we know, numerous other passages in the Bible bearing on the subject, but it is the general opinion of those best entitled to have an opinion, that this chapter and verse contain the clearest statement on the subject. In a critical review of these passages in a work by Dr. Theodore Woolsey, President of Yale College, entitled "Divorce and Divorce Legislation," the learned author says:

First, that the man, who, in conformance with the permission or sufferance of the law, puts away his wife by a bill of divorcement—saving for the cause of fornication—and marries another, commits adultery.

The general principle serving as the groundwork of all these declarations, is that the legal divorce does not in the view of God, and according to the correct rule of morals, authorize either husband or wife thus separated to marry again, with the single exception, that when the divorce occurs on account of a sexual crime, the innocent party may without guilt contract a second marriage.

From this time onward the rule became more and more established, that marriage after separation was unlawful in the Christian Church, that only separations *a mensa et thoro* were possible.

In the ecclesiastical and common law of England a divorce *a vinculo*, that is, a sundering of the marriage tie for any cause arising after marriage, was absolutely unknown. In the first volume of Blackstone's Commentaries under the title "Divorce," page 440, we find: There are two kinds of divorce, the one total, the other partial; the one *a vinculo matrimonii*, the other *a mensa et thoro*. The divorce *a vinculo matrimonii* must be for some canonical causes of impediment; causes existing before the marriage as is always the case in consanguinity; not supervenient or rising afterwards as may be the case in affinity or corporeal imbecility.

In Rogers' ecclesiastical law (page 358-360) it is said: The principle of the canon law, which does not admit an absolute dissolution of the marriage contract for any cause whatever, governs the ecclesiastical law of this country. A sentence of divorce in substance declares that the said A. B. ought to be divorced from bed, board and mutual cohabitation with the said C. D., her husband, until they shall be reconciled to each other, and proceeds to caution each party from contracting marriage in the lifetime of the other.

The law of England, until recently, could not grant an absolute divorce; it would require a power above the law to dissolve the *vinculo*. When, therefore, the term "Divorce" is used, nothing more is intended by the laws of England than a separation *a mensa et thoro*. In England the common law is still adhered to which considers marriage as indissoluble. In 1601 Bancroft, in concurrence with other divines, declared that by the law of England adultery was only a cause of separation *a mensa et thoro*.

In Blant and Phillimore's Book of Church Law it is laid down (page 158) that the only kind of divorce recognized by ecclesiastical law was separation *a mensa et thoro*, or for annulling pretended matrimony. Divorce *a vinculo* is not recognized by the law of the Episcopal Church, and the marriage union, when validly effected, is still recognized as lasting throughout the joint lives of the persons married.

Coming nearer to our own time and to the views of the Church of the United States as to the law, we find that the House of Bishops in the general convention of 1808, resolved that it is the sense of this Church that divorce *a vinculo* is inconsistent with the law of God, and that the ministers of the Church should not unite in matrimony any person so divorced, unless it be on account of the other party having committed adultery.

In the present canons of the Church it is provided (section 2) that no minister knowingly, after due inquiry, shall solemnize the marriage of any person who has a divorced husband or wife still living, but that this canon shall not be held to apply to the innocent party to a divorce or to parties once divorced seeking to be re-united.

If the Church has its positive law on this subject, then this court must take its law from the law of the Church.

CHILDREN OF THE STAGE.—Elbridge T. Gerry's article in the *North American Review* for July is devoted to showing the evils resulting to children who are permitted to perform on the public stage. He claims that by reason of exposure to draughts and loss of sleep, their voices and physical systems are injured, and therefore they never become proficient artists. He points out the fact, that they not only lose the educational training of childhood, but also the desire for education. They enjoy the performances, and are satisfied with the glare, tinsel and applause. The assertion that the children are "lawfully earning their living" is preposterous, for "if parents are unable to provide for their children, the State provides institu-

tions for that purpose." The salaries are inadequate to support the children; he states that forty cents a night is the average earnings of stage children. That which strikes him as the most curious phase of the subject is the attitude of the Press, which, while championing child-labor protection in factories and shops, upholds the child-slavery of the stage. This he accounts for by the money valuation of theatrical advertisements. Newspapers receiving from \$20,000 to \$60,000 annually from theatres cannot afford to quarrel with, or oppose stage managers.

EDUCATION, LITERATURE, AND ART.

INTERNATIONAL COPYRIGHT.

ANDREW LANG.

Longman's Magazine, London, July.

CONGRESS having thrown out the Copyright Bill, some persons in this country think it becoming to foam at the mouth. If there are people who have a right to be angry, they are rather the Americans than ourselves. Many of them, including all the literary class, are not only harmed in their interests, being undersold by our unremunerated labor, but are outraged in their honor. They are made partakers in the shame of a wrong which injures themselves. We, in this country, are no worse off than we were before, and, at all events, are doing in this matter nothing to be ashamed of. We only continue in not receiving the money which we never did receive. This philosophy comes easily to a British author whom it does not pay to pirate. I myself hug the delightful reflection that, when any American adventurer has robbed me, he has lost money by it. Of course the feelings of writers whose labour has enriched pirates must be vastly different. *Cantabit vacuus coram latrone poeta.* But the *poeta* who is not *vacuus*, whose work has "money in it" for the pirate, cannot be expected to sing for him without regret. On the whole there was a much more respectable minority in favor of the Bill than one had looked for. "If it wasna weel bobbit, they'll bob it again," as the Scotch song has it. Better luck next time. The Americans, in the long run, will see that their own pockets and interests, moral, pecuniary and literary, are not served by pouring indiscriminately all the trash of English fiction on their home market. And possibly we may learn something, too, in this controversy, and publish cheaper books. Our public is rather stingy about book-buying. Rich people, who deny themselves nothing else, grudge five shillings for a book; still more do they grudge a guinea. Publishers, for all that I know, may one day find a better market among people who are not rich. Yet it is difficult to break the English of a habit so confirmed in them as that of never buying even a shilling story, but sending for it to the circulating library.

In one respect the American pirates are really too bad. They not only steal our books, to which we are accustomed, like eels to skinning, but they "duff" them, as the Australian cattle-robbers say. They alter, compress, expand, to suit their market, or they crib a book from the periodical in which three-fourths of it has appeared, and send it into the world with a forged conclusion, but with the author's "brand." To put a man's name on a book which he does not write seems rather worse than an error in taste, and borders on the peccadillo of forgery. They also make unpremeditated bosh of an author's words, as when they print "the holy opinions of the Goddess Isis," or whoever she may be, instead of "the holy pinions" whereon she winged her way through the Egyptian Pantheon. There is something very comic in talking of the pious opinions of an immortal deity.

IBSEN'S SOCIAL DRAMAS.

EDWARD FULLER.

New England Magazine, Boston, July.

THE Scandinavian dramatist who is now for the first time introduced to English audiences, and who has not long been accessible to English readers, is already more than sixty years old. Ibsen has long been a prominent feature in Scandinavian literature; in Germany, too, his plays have been acted with great success, but it is only with the recent production of *A Doll's House* in London, that English critics have begun to consider him seriously. And now that the same drama has been given a hearing in this country, it is reasonable to anticipate an awakening interest in his work here.

One need not go with Ibsen's most fervent admirers, in assuming that he has revolutionized dramatic art, in order to appreciate his individual ability as an artist. For although Ibsen disclaims being an artist at all, and prefers to be regarded as a social philosopher, it is obvious that his practice is other than his theory. Such a play as *A Doll's House* moves us, not because we are engrossed in the problem which is worked out in the character of Nora, but because the character by and in itself appeals to our sympathies. And this art faculty no amount of mere preaching—no working out of questions which have an ethical rather than an æsthetic value—can obscure. Even in *Ghosts* and in *Rosmersholm*, dramas in which Ibsen's manner becomes simply mannerism, the attention is arrested and the sympathy is aroused by a hundred fine and skilful touches. His *Dame Inger of Oestraat* shows clearly that, if in his later productions he is frequently deficient in technique, it is rather from lack of inclination than from lack of knowledge. But his vogue in Norway and Germany is based upon his "Social dramas," and it is on them, too, that his most enthusiastic English and American admirers ask for judgment. To this demand the broad answer must be, that from the publication of the *Young Men's League* in 1869 down to that of the *Lady of the Sea* in 1888, Ibsen has used the stage as a pulpit. It is true that he is too much an artist always to preach, but it is only too obvious in all these plays, that his main purpose has been, to paint his men and women for the sake of the moral, rather than to make the moral an inference from their actions. This is not the attitude of the artist who should deal with life as he sees it, and leave his characters and events to preach for themselves. Those who have seen *A Doll's House*, as presented by Mr. Mansfield, must have felt how greatly Nora's sermon to her husband on the duties of married life—which did not seem to be Nora's at all, but Ibsen's—marred the effect of a play otherwise almost wholly admirable in directness, simplicity, sincerity, and intensity. Nor is this a single instance. In *Ghosts*, the *motif* is the principle of heredity; the character of Oswald is a living illustration of the fact that the sins of the father are visited upon the children. Such a *motif* is powerful enough, and in the great scenes of the play it is powerfully and appropriately introduced. But here again the dramatist has gone beyond the limits of good taste, and attempted to clinch the truth with arguments which only tend to weaken the interest of the spectator. But the preacher closes his task in the first act, and thereafter it is the artist who leads up to several most effective situations, demonstrating that Ibsen is an artist in spite of himself, and that no self-imposed theory can choke out the artistic instinct.

What we have to recognize in Ibsen after all, despite the unsightly excrescences which disfigure his art, is his command of the drama, where he is at his best, as a vehicle of intelligent and adequate expression of human weakness and failure. But original and powerful as his work unquestionably is, Ibsen's self-imposed limits are such, that he is not likely ever to be reckoned in the general judgment of mankind—which is after all the supreme court of appeal—with the

greatest dramatists; and they who approve Ibsen as the master in a new art, who expect to see the old ideas crumble away at a touch, simply make him ridiculous.

COUNT TOLSTOI AND THE PROBLEMS OF LIFE.

F. O. EGGLESTON.

Unitarian Review, Boston, July.

COUNT LEO TOLSTOI'S *Kreutzer Sonata* starts again the inquiry, what estimate we should form of the famous Russian as a teacher of this generation.

The idea that the soul is rightfully supreme over the body and the senses is by no means new. Plato, Epictetus and Marcus Aurelius, as well as Jesus, taught it; and our own Emerson has worked it out with all the splendor of his spiritual genius. But Tolstoi does not stop with this. He teaches not only that the soul is supreme, but that it must reject the body. He has wrought into a new texture the old monkish, ascetic idea of the antithesis of body and soul. Asceticism is a natural product of man's higher nature against the tyranny of the lower, a protest which nowhere voices itself with more power than in Paul's dramatic delineation in the seventh chapter of Romans. Tolstoi's philosophy is simply the unbending application of this idea to every-day life, wrought out under the teachings of his own peculiar genius, and landing us, in the *Kreutzer Sonata*, upon a plane where the conditions of physical life fall short and the race must perish. Thus the struggle of life will end in the destruction of the fittest—a new rendering of the central law of evolution.

But human nature is not a thing which can be pulled to pieces, and the half of it we may deem evil thrown away. Human nature is a single nature, and all its essential faculties and powers "agree in one." A life devoted to luxury is misguided and unsatisfying, but so is the life which despises beauty and the higher range of comfort. "The great soul," says Emerson, "does not ask to dine nicely and sleep warm"; yet there is no virtue in dining coarsely and sleeping uncomfortably when, without sacrifice of virtue, one could as well "dine nicely and sleep warm." There is nothing admirable in dressing without taste and living in bare and unpleasing apartments; in fact, there is inexcusable vice in so doing. Our surroundings certainly help to form our characters, as we help to form our surroundings. The love of the beautiful is one of the most refining and salutary elements of our nature. In the larger acceptance of the term "the beautiful" includes all virtue; and the doctrine of the unity of man and the unity of nature leads us to believe, that the neglect of outward beauty must result in the loss of beauty within.

The doctrine of the renunciation of the world has always led to a distorted and emasculated virtue. The world is not to be renounced; it is to be righted. The human body should not be trampled on, but cared for, and made a fit temple of the indwelling divinity. There is no such irrepressible conflict between body and soul as the ascetics imagine. The divergence is not to be ended by exterminating the one or the other, but by rightly adjusting both. There is no such persistent conflict, again, between self and "our neighbor," as many imagine. In the final solution it will be seen, that the good of the individual and the good of society as a whole are wrought out along the same lines, complementing each other. There are situations in which the individual must sacrifice himself to the nation or the race. Such cases, however, are not the rule, and in civilized society they become fewer and fewer. We should understand clearly that the self-sacrifice ordinarily demanded by duty is, not self-destruction or the denial of any essential faculty or power of our nature, physical or mental, but the denial of an ignorant, perverse selfishness springing from want of intelligent altruism and sympa-

thy. We must rate the great Russian comparatively low as a teacher of our age, for the reason that he seems to be wholly dominated by the false philosophy of life we have been reprehending.

NATIONALISM AND ART.

HENRY HALIDAY.

Nationalist, Boston, July.

ART is based on our love of the beautiful, a sentiment which the present constitution of society tends in more than one way to stifle. In the society of to-day, material wealth is distributed in proportion to productive power; consequently the life of the great majority is an absorbing struggle for the bare means of subsistence, which leaves no leisure for the pursuit of the beautiful. Then, the distinction between one class of society and another being based primarily on a difference of wealth, there arises what John Stuart Mill called the "silly desire for the appearance of a large expenditure," the constant temptation to abandon the simply beautiful for the vulgarly ostentatious. Next, as the distinctions between classes are expressed by costumes, manners and pleasures peculiar to each, the ambition to conform in these externals to the class to which an individual belongs or aspires to belong, has a tendency to destroy individuality and thus to reduce, if not to annihilate, variety which is essential to the beautiful. In a "nationalized" society these hindrances to the cultivation of the beautiful would disappear. Material wealth being no longer the fruit of competition, the sordid struggle for the necessities of life would cease, and there would be leisure for the indulgence of æsthetic tastes. There being no inequalities of social status, there would be no incentive to vulgar display; there would be no more probability of a man surrounding himself with superfluities, than there is at present of a mollusk putting on an unnecessarily large shell. As another consequence of perfect social equality, there would be no temptation to conform in appearance to any class; individuality would have scope for development, and the hideous uniformity which now seems to prevail in matters of taste, would give place to a lovely variety. While nationalism would thus introduce a beautiful simplicity in private life, it would simultaneously give splendor to the life of the nation, for the abolition of social distinctions would foster the growth of a spirit of brotherhood, and that spirit would manifest itself in the erection of magnificent public buildings like the Parthenon, which marked the classic epoch of Grecian art, or the cathedrals, which even now display in infinite variety of detail the architectural genius of the middle ages.

EDUCATION AMONG MOSLEM WOMEN.

From the Sabah (Mohammedan), Constantinople, June.

To educate men and neglect women is to fuss and worry over adorning a house whose foundations have rotted away; for woman is the foundation of the human race.

All admit that women need to know how to read enough to learn the rules of religious duty. Shall they not learn arithmetic enough to keep their accounts, geography enough to know where they live, and writing enough to correspond with an absent husband without confiding family secrets to the Imaun of the district or to the street scribe?

The only serious objection offered by the opponents of the education of women is the danger that they will misuse their power of writing. But an educated woman is far more likely than an ignorant one to know what honor is and to prize it. Moreover, when a woman is inclined to carry on an illicit correspondence, the lack of the art of writing will not prevent her doing so.

One serious difficulty in the way of the education of our

women, is the difficulty of finding schools so well managed, that parents can feel absolutely safe against the moral contamination of their daughters. The danger exists in our best schools.

Another serious difficulty is the small number of schools for girls, and their poor quality. Primary schools for girls are too few. There are quite a number of High schools for girls in different parts of the Empire, but above the High school we have one school only—the Normal school for girls at Constantinople. Girls who graduate from the High schools know tolerably well how to read and write. But they understand nothing of the other studies superficially gone through in the school, and they have no school in which they can learn more. They have learned neither science, nor the taste for study. There are no books on history or science simple enough for them to enjoy. Hence after they graduate they give their time chiefly to novel-reading.

Here we see what we need for the education of our young women. We must have more Primary schools, better High schools for girls, and then we must have colleges for women at Constantinople and in two or three of the chief Provinces. There still remains a most serious need—that of teachers for girls. It is so difficult to find women capable of teaching, that the Ministry of Public Instruction has actually been forced to put some of the High schools for girls under the charge of *men* whose advanced age permits them to fill their office. None of the High schools, and not even the one Normal school, give girls enough education to fit them for teachers. We need, then, improvement of the Normal school, so that it can prepare girls to teach; and from some source we need to provide directresses for our girls' schools, who shall be fit and able to control the moral habits of the pupils.

In this connection should be mentioned the need of books for women to read. These books ought to be written expressly for women. Girls cannot understand the language of most of our books; moreover, even books of instruction in the religious rites of Islam, such as the method of performing ablutions and the daily worship, contain coarse expressions which ought not to be placed before girls. Women ought to prepare such books. But until there shall be Moslem women capable of doing this work for their own sex, we urge attention to this work upon the patriotism of our male authors.

MORRISON I. SWIFT, in an elaborate and thoughtful article in the *Andover Review* for June, "On the working population of cities and what the universities owe them," says:

I hold it to be indispensable for the specialist to get into the workshop of concrete life for a period, and can imagine no better situation for him to familiarize himself with things as they are, than in a university settlement like Toynbee Hall in the London slums or the Cherry Tree settlement in New York. Here he will obtain perspective, will acquire some sense of the wholeness of things, of proportion, and instead of leading the student hap-hazard, as a man wholly absorbed in his own department must, trying too often to submerge the student, body and mind, in it, he will discover that his department is not the universe, and that his business with the student is the production of a broad, nineteenth century, rich-blooded personality. There in the tenement-house region he would learn that no man, however exalted his speculations in physics or metaphysics, can exempt himself from the responsibilities of a citizen of the world; that he is not fit to be a teacher of the Calculus or of Sanskrit, unless he is aroused to his duties to society. Our world is not the Greek world, nor the Roman, nor the mediæval world, nor even the modern world of fifty years ago. It is a world for whom it has been reserved to meet a mountainous avalanche of postponed problems, and the massed intellectual and moral forces of civilized humanity will not be more than sufficient—may not be sufficient—to stem its oncome. Under this stress of a

world in travail, let all educators and specialists assume at last their human office and come forth, once for all, from the tottering and majestic sanctuary of surviving scholasticisms, to live and work in the light of reason.

SCIENTIFIC.

HUMAN HEREDITY.

PROFESSOR JAMES H. STOLLER.

Popular Science Monthly, New York, July.

IN common speech we use the term heredity as signifying simply, that principle by which the qualities of parents are transmitted to their children.

In scientific speech we give a much broader extension to the principle. We have no hesitation in attributing national and race characteristics equally with family traits to a common law of heredity, and from this there is but a step to the recognition that all the qualities of our human nature come to us by inheritance.

Those qualities which are strictly individual—the skin deep qualities—come to us from our immediate ancestors, our parents and grandparents.

Those qualities which are less specific, which we have in common with those who live under the same laws and institutions, and generally under similar physical conditions, come to us from ancestors more remote, though quite within historic time.

Those qualities which are still more general come from ancestors more remote, and those which are broadly anthropological, which we possess in common with all members of the human family, came to us from the original progenitors of the race.

We have now to consider whether the operation of the law of heredity extends also to the animal qualities. Let us first notice those which man possesses in common with the highest animals. They are, a vertebral column, giving form and flexibility to the body; two pairs of limbs for prehension and locomotion, mammary glands supplying food for the young, a four-chambered heart, and double blood-circulation, and finally a well developed nervous system with sense-organs, placing the animal in conscious relation with the external world. Does the principle of heredity to which we are indebted for our anthropological qualities give us these zoölogical qualities also? If the answer to this question is not in the affirmative, then there is a break in that law which as we have seen extends from the most specific to the most general anthropological qualities, and since these and man's zoölogical qualities are both the same in kind—that is, partly physical and partly psychical, the inference is that the law of heredity extends also to them.

The fact that not all the anthropological qualities have their zoölogic prototypes, does not at all affect the soundness of the inference. We may allow, for example, that the moral faculties are strictly anthropological; but this does not detract from the evidence that the intellectual faculties came from the zoölogical prototypes. In other words, the possession of specific qualities by a class—qualities not received by inheritance—as change of complexion, affects in no way the evidence that the general qualities are due to inheritance. At every stage of evolution we are subject to other than hereditary influences, for characteristics which in their turn are perpetuated.

Below those qualities which man has in common with the higher animals, are others which he possesses in common with the lower animals also. These are chiefly anatomical and physiological, such as the possession of bodies whose structural units consist of cells, organs which perform the functions of alimentation, reproduction, etc.

The reasoning already employed leads us to conclude, that these lower animals were the ancestors of the higher, and transmitted to them the qualities which the two classes possess in common. Nor can we stop here. It is only to assume that like proceeds from like, to suppose that the simplest animals, consisting, in respect to their physical characters of minute jelly particles destitute of organization, have transmitted to the higher animals by heredity the two physiological properties of nutrition and reproduction common to the lowest and to the highest.

Nutrition and reproduction are the essential functions of all animal life; from the lowest to the highest, special powers possessed by animals are only subservient to these two great ends.

WHAT IS ANIMAL LIFE?

The Presbyterian and Reformed Review, New York, July.

I.

SIR J. WILLIAM DAWSON.

THE most comprehensive idea we can form of animal life is, that it is an energy or modification of energy actuating protoplasmic organisms, and enabling these to carry on not only the functions of growth and reproduction, but those also of voluntary motion and sensation.

This statement, be it observed, leaves out of the account two important relations of animal life—*first*, that which it bears to the plant which is the producer of protoplasm, and *secondly*, that which it bears to the psychical and spiritual powers that may, in their turn, be founded on the merely animal life.

The functions of growth and reproduction are performed by plants as well as animals, but with differences in detail. The functions of voluntary motion and sensation are distinctively animal powers.

II.

PROFESSOR W. G. T. SHEDD.

Animal life is an invisible material principle that is able to organize, vitalize, and assimilate inorganic and lifeless matter, and thereby build up a living animal. Having reference simply to the distinction between matter and mind, it is no higher in kind than the inorganic forces below it; than gravitation, or chemical affinity. Like them it is an invisible mode of matter. It does not belong to the mental, moral, or spiritual world any more than they do. It is no more rational, moral, spiritual and immortal than they are. But considered within its own sphere of the material and physical, and compared with other varieties of matter, animal life is higher than vegetable life, as vegetable life is higher than gravitation and chemical affinity. Though physical and material in its nature, animal life cannot be produced by natural evolution from vegetable life, and still less from the inorganic forces. A distinct and definite fiat of the Creator is requisite to its organization, as well as in order to that of the vegetable; such fiats as are indicated in Gen. i: 20-24: "Let the waters, and let the earth, bring forth the living creature," and in Gen. i: 11: "Let the earth bring forth grass."

III.

PROFESSOR W. B. SCOTT.

In view of our profound ignorance of the nature of life in general, I can only give an outline or suggestion of an answer to the question by comparing (1) living with non-living things, (2) animals with plants, (3) animals with men.

The doctrine of a special vital force or entity has now been completely abandoned, and it is clearly recognized that all the functions of a living organism are performed in the strictest accordance with physical and chemical laws.

1. Between living matter on the one hand and non-living matter on the other, there is a great gulf fixed, and so far as our knowledge goes, there is no way of bridging the gulf.

2. The distinction between the animal and vegetable kingdoms is far less easy to draw. Between the higher members of the two kingdoms the differences are very obvious, and in the vast majority of cases there is no difficulty in distinguishing an animal from a plant. But as we trace down the two series, step by step, from their higher to their lower members, we come to a group of the simplest kind of organisms where, if there be any distinction between animal and vegetable, we have no means of making it out.

3. What is animal life as contrasted with human life? If we have regard only to physical structure and function, the answer must be that there is no essential difference. If we accept materialism as applied to the lower animals, we cannot escape it as applied to ourselves.

IV.

PROFESSOR JOHN DEWEY.

I deny the mechanical theory, that animal life is a purely mechanical process. I deny also the vitalistic theory, that the facts of life demand a force distinct from and superior to mechanical events. I regard animal life as the transition from the merely "natural" to the spiritual sphere, this transition occurring not for any supernatural reason, nor by any miraculous intervention, but simply because the "natural," from its very structure, depends upon and requires, first the organic, and then the spiritual.

I cannot believe that scientific men will long be contented with the present self-contradictory evasion, which, on one hand, asserts the sole validity of mechanical ideas, and, on the other hand, admitting feeling as a fact, regards it as mysterious and inexplicable. Sooner or later, the question of the relation of sensation to life must be fairly faced, and it must be recognized that we have in life a teleological and idealizing function, which brings mechanical processes to a focus, to an internal unity, and this is feeling. It will be seen that in animal life we have the more explicit manifestation of the spiritual, self-conscious principle, through relations to which all that we call natural has its existence.

V.

PROFESSOR JOHN DE WITT.

Of various theories of animal life the one which seems to me to best account for the various phenomena of brute existence is that, besides matter and spirit, there is a third kind of substance—psychical or animal substance. Matter is unconscious and insensate. Spirit is self-conscious (that is, its mode of subsistence is personal), emotional and voluntary. Now, if there can be consciousness without self-consciousness; if there can be conscious reactions (feelings) without personality; if there can be executive volition where there is no choice between ends; and if all these can be organized into a unity without a knowledge of self, we can believe them to be the qualities of a psychical or animal substance, which is not matter on the one hand, or spirit on the other. On this theory, life (whether vegetable or animal) is one of the forces (the highest, the organizing force) of matter, and matter organized by life is the theatre on which psychical substance appears and acts.

GUNPOWDER AND ITS SUCCESSORS.

COMMANDER F. M. BARBER.

Forum, New York, July.

THE ancients had no suspicion of the energy that the chemical forces of nature might substitute for muscular power. Until the discovery of the propulsive force of saltpetre, savage and civilized man were on nearly an equal footing as to weapons.

Chemicals were first used in warfare for starting fires. Pitch, sulphur, naphtha and resin—substances easy to inflame and difficult to extinguish, were made into torches, and hurled

against the enemy by means of bows and springs, and proved very effective as against wooden structures. But these torches became extinguished if thrown at a high velocity, and if a fire was kindled it could be extinguished by water or sand. The discovery of the celebrated Greek fire remedied these defects, and for many centuries the terror it inspired brought victory to the Byzantines in naval battles. It was said to be inextinguishable itself, and to impart the same quality to everything it touched. It is first mentioned in history about A. D. 670, as the invention of Callinicus, who destroyed with it the Moslem fleet besieging Constantinople. Its exact composition is unknown, but it is reasonably certain that the essential ingredient was saltpetre.

It is probable that the Chinese made the first use of saltpetre in fireworks, old writers speaking of it as "Chinese salt." The Chinese made no use of it in throwing projectiles. Saltpetre was first used as a propelling force, according to Marcus Græcus, about the 10th century, and then took the form of a rocket.

An Arabic manuscript late in the 13th century mentions a powder for throwing projectiles, composed of 10 drachmas of saltpetre, 2 of charcoal and 1 1-2 of sulphur. This was *gunpowder*. Cannon came into use in Europe about 1338, and small arms followed. Gunpowder was first made in the form of dust, but toward the close of the 15th century it was found that its strength and certainty of action were much increased by making it into grains. During our civil war Major Rodman made for great guns a powerful "mammoth powder." The grains were rough, almond-shaped, and about an inch long. Later the grains have been made more regular in shape, usually a hexagonal prism, pierced with holes. Until very recently the composition of powder has remained about 75 per cent. saltpetre, 15 charcoal and 10 sulphur; but within a few years it has been changing. By the use of underburned charcoal, together with sugar and about 1 1-2 per cent. of water, the chocolate-colored or cocoa powder is obtained, which is the best at present in general use and gives magnificent ballistic results. It makes much smoke, however, and a smokeless powder is now being earnestly sought after, with good prospects of success. It has already been successfully made, but does not keep well.

Powder burns and gives a gradual push by the increasing expansion of its gases. The "high explosives," gun-cotton, nitro-glycerine, dynamite and explosive gelatine, detonate or totally explode without lapse of time. Dynamite is nitro-glycerine, made into a solid by mixing it with powdered silica, which will absorb 75 per cent. Explosive gelatine, the most powerful practical explosive known, is produced by mixing gun-cotton with nitro-glycerine. Changes of physical condition oftentimes make unexpected changes in the susceptibility of these compounds to explosion by shock. For instance, explosive gelatine, requires ordinarily six times as much as dynamite, while if frozen it requires less than dynamite. The effect of relative position is remarkable. Ten pounds of dynamite in a cigar-box resting on a four-inch iron plate lying on the ground will blow a hole through the plate; but if the plate is vertical, five times the quantity will have no effect. We must learn to direct this energy.

PROGRESS IN MATHEMATICAL GEOGRAPHY.

FRIEDERICH BIENSMANN.

Unsere Zeit, Leipzig, July.

THE rich flora of the arctic regions during the Tertiary period has suggested the theory of a change of position of the earth's axis.

Schiaperelli was the first to advance the hypothesis, maintaining that the calculations of numerous European astronomers appeared to demonstrate a variation of latitude. The astronomical evidence thus adduced hardly amounted to

demonstration, but the theory was supported by Professor Neumayr of Vienna and Nathorst of Stockholm, who looked to geological evidence to substantiate it. Neumayr's attention was at once drawn to the abnormal grouping about the North Pole of the then known Tertiary flora, and he hypothesized the Tertiary position of the Pole ten degrees from its present site to the meridian of Ferro, opposite Northeastern Asia, to account for the relative difference of type of the flora of Alaska, Saghalien and elsewhere, as compared with the flora of Spitzbergen and Greenland. Nathorst saw in his studies of the Japanese flora further confirmation of the theory. And starting from the position that in the Tertiary period the relatively coldest climate had prevailed in Japan, and the relatively warmest in Greenland, he concluded that the Pole in Tertiary times must be removed still ten degrees further, making its position in those days in Northern Asia a little below the present 70° north latitude and 120° east longitude from Greenwich.

The Russian scientific expedition of 1885-6 to the "Wood Mountains" of New Siberia, which were regarded as accumulations brought to the island by the great Siberian rivers along with the carcasses of mammoths, accumulated further interesting evidences. Baron Toll has pronounced the wood to be the typical brown coal of Tertiary age, and Prof. Schmalhausen at Kew has decided that the plants taken from the mound and submitted to him had grown on the spot and not been drifted from a distance—an important conclusion, considering that a great portion of the mound consists of the timber, leaves and cones of the giant Californian Sequoia. Other evidences from the vegetable kingdom, too, appear to render it beyond all question that New Siberia enjoyed a temperate climate in the Tertiary age.

Must we not conclude, then, says Baron Toll, that the presence of five species of pine in the Tertiary of Grinnell's Land, of twelve well-defined species in Spitzbergen, including three fir trees and two similar species in New Siberia, constitute evidence of a circumpolar flora in contrast to the then existing southern flora? But in accordance with the supposed position of the earth's axis in the Tertiary period, the island of Saghalien would have been under 67° north latitude, and consequently within the Polar circle, and here, among other southern types, we find a species of *Prunus*, while in Grinnell Land, that would on this arrangement have been in 62° north latitude—that is, 5° further south—not only do we find no evergreen trees, but, on the other hand, we find so typical a northern tree as *Pinus Abies*. I cannot, therefore, see that Neumayr and Nathorst's arguments are supported by the facts.

It is very much to be regretted that we have not sufficient geologic evidence for a satisfactory explanation of the presence of the luxurious vegetation of the circumpolar region in the Tertiary age, and the first attempt to afford an explanation should be treated with every consideration. Nevertheless, I feel constrained to insist that, as regards any evidence of the assumed change in the earth's axis, the geological evidence has not advanced us one step.

SCIENCE AND MATERIALISM.

ERNST NAVILLE.

Revue Philosophique, Paris, June.

ANTHROPOLOGY teaches that man, as a subject of contemplation, exhibits external phenomena, which the observer knows by the evidence of his senses to be common to his body and the bodies of the men and beasts around him, and internal phenomena, for which the observer has no evidence but his own consciousness and which, only after he has become conscious of them in himself, he proceeds by induction or analogy to attribute to other men. In other words, the final outcome of anthropological study is that the phenomena of

human nature belong to two distinct classes—the objective and the subjective, the physiological and the psychological. But among the physiologists and natural philosophers of the present day there are disciples of Democritus and Epicurus, who affirm that science—meaning physiological science—does not warrant the recognition of the human mind as a distinct reality, that the abyss which apparently separates the physiological from the psychological exists in our conception only, and that the manifestations which are commonly called psychological are merely aspects of material phenomena. To test these assertions it seems necessary to compare them with some of the teachings of modern physical science.

One of the essential principles of contemporary science is the hypothesis of the conservation of force, the maxim that energy is unreduced by transmission or transmutation, and, consequently, that the product, actual or potential, of any organism as, for instance, a man, an animal or a plant, is exactly equal to its derived energy, that is, to the energy imparted to it by the action of heat, light, and food. Now equivalence cannot be expressed, except in terms which are applicable as a common measure to both sides of the equation. In the case, therefore, of transmitted physiological energy, physical science provides a common measure in the terms: (1) volume, that is, the extent of space which a body fills; (2) density, which is estimated by the quantity of resistance a body offers; (3) direction; and (4) velocity of motion. But these geometric or arithmetical expressions cannot be intelligibly used as measures of psychic energy. If physical science, then, concurred in the materialistic theory, that a psychological phenomenon is merely a manifestation of physiological energy, it would have provided us with some other terms, which might serve as a common measure of physical and psychic force. This physical science has not yet done. Physical science thus tacitly admits that psychology is beyond its scope. And if it does not by so doing instruct us how to deal finally with the question. Are matter and spirit one? it at least implies that we should stop at the note of interrogation.

This indirect lesson which science gives to the materialist may be supplemented by a direct argument, with respect to that matter to which he would reduce all reality. To the materialists it would be reasonable to say:

The existence of external bodies is revealed to you by their resistance to the action of your organs, and the existence of your own body is revealed to you by its resistance to an effort you will to make. It is then by an act of the will that you acquire the idea of the essential attributes of bodies, namely, form and motion. Similarly other properties of bodies become known to you through other faculties of your mind. Take, for instance, light and color. These, if they could exist at all in the absence of a being capable of feeling, would be nothing but the action of unconscious matter, a preliminary, no doubt—nay, more than a preliminary, a necessary condition—of sensation, but not sensation itself. When, however, a connection comes to be established between the action of external matter and your power of feeling, and that connection is transformed into the agitation of your nervous system which you call sensation, then for the first time you become aware of light and color. It is thus by your sense of feeling that you gain your idea of the minor properties of bodies. Lastly, it is not your senses that teach you general principles, such as the laws of motion, by which you propose to explain all else. You owe that knowledge to your intelligence. You see, then, that even in considering matter alone, you cannot prevent mind from manifesting itself in volition, sensibility, and intelligence. From this fact it may obviously be inferred that the existence of a mind which wills, feels, and thinks is an essential preliminary of even material science, and, crystallizing this inference, we may lay down as a scientific formula, that *if matter existed alone materialism would not exist at all.*

RELIGIOUS.

CHURCHIANITY AND CHRISTIANITY.

CARLOS MARTYN, D.D.

Arena, Boston, July.

WHAT is Churchianity? It is the counterfeit coin of Christendom. It bears a resemblance to good money but lacks its intrinsic value. It passes current, but is nevertheless false. Churchianity, in short, is the form of Christianity without the substance; and the difference between the two may perhaps be best defined by a series of contrasts. Christianity is a principle; Churchianity is an institution. Christianity is founded on inward feeling; Churchianity consists in mere profession. Christianity is at war, Churchianity at peace, with the world—that is, with that social system in which the highest peace and the greatest influence belong to the materially prosperous. This difference of relation to the world is strikingly illustrated by the marked contrast between the attitudes which Christianity and Churchianity respectively have always assumed, and still maintain, towards earthly governments and other earthly institutions. The Founder of Christianity was himself the greatest reformer of his age. Its first preachers, too, the Apostles, were so thoroughly imbued with the spirit of reform, not to say of revolution, that they “turned the world upside down” in order to turn it right side up; but the difference between them and the exponents of Churchianity becomes obvious, as soon as we glance at the history of a few recent reforms. Forty years ago the American woman lived in a state of almost Oriental seclusion; now her sphere of employment is almost co-extensive with man’s. But Churchianity has not helped to bring about this change. On the contrary, it has dwelt from time to time on those passages in the writings of Paul in which woman is intellectually dwarfed into a mere appendage of man. Again, for half a century a crusade has been waged against intemperance, the characteristic vice of the races of Northern Europe by which the States of the American Union were chiefly peopled; but Churchianity has not been on the side of the crusader; it has rather obstructed the progress of temperance by citing against it the example of Jesus at the wedding in Cana. Worse still, until recently a dominant element of American life was slavery—a dehumanizing of men and women into chattels, a desecration of temples of the Holy Spirit. This sacrilege Churchianity condoned if not defended, referring, in justification of it, to the fact that Abraham owned slaves and to the Epistle with which Paul sent the runaway Onesimus back to his master. In a word, Churchianity has flung Onesimus in the face of the slave, Paul in the face of woman, and Jesus Himself in the face of the total abstainer. It has been, not the advocate, but the resolute opponent, of reform.

The effect of this difference between Christianity and Churchianity, this renunciation by the Church of the spirit of the religion it promulgates, is that the Church is alienated from many of the thoughtful and moral in all classes of the community, and from the industrial classes as a body. Unlike its Divine Head, of whom it is recorded that “the common people heard Him gladly,” the Church has all but lost its grasp of practical life. It builds up, not men, but cathedrals, where it worships—only once a week—in splendid seclusion and exclusion.

Whatever may be the apostolicity of her creed, this putting asunder of the Gospel and the people is the Church’s apostacy, and her way back to the truth is, not through dairy-maid fairs and catch-penny festivals and other meretricious popularizing expedients, but through the resumption of her position as a leader in good words and works, the practical reassertion of the Baconian maxim that “in this theatre of man’s life it is reserved only for God and angels to be lookers on.”

CREED REFORM AND CHRISTIAN UNION.

WILLIAM HENRY THORNE.

The Globe (Quarterly), Philadelphia, June.

MANY readers of the *Globe* are aware that this is an old story with me. I gave up my Presbyterian pulpit and my bread and butter more than twenty years ago, simply because of such partial variance with the Confession of Faith as many Presbyterian ministers now wink at, while holding to their bread and butter with both hands. That is their business. During the past twenty years many Presbyterian ministers have withdrawn from that ministry on account of doctrinal differences, more or less important than those which led me to take the step so long ago. But the pioneers in the way of loyalty to honest convictions are few in number, compared with the thousands of orthodox ministers, who, while holding to their livings, have long ceased to believe or preach the doctrines contained in their creed.

I neither commend nor condemn this laxity or this cowardice. It is clear to me that, on the one hand, much of the so-called liberalism of the age is due to laxity of the moral sense, and that on the other, the preachers who are most loyal to, and loudest in their defence of, ultra orthodoxy, are the shallowest and hardest, the most rhetorical and the least spiritual and charitable of all men.

Intelligent readers of history know very well that this tendency to break away from orthodox creeds is no new thing in Christendom. The mistake and the crime were in ever making an orthodox creed, by which a man’s loyalty to Christ or fitness for the ministry or church membership was to be determined.

In general the first phase of Christianity as to doctrine and polity was simply apostolic. But the strongest and greatest apostle of early Christendom, unordained and unsanctioned of anybody save God Almighty and his own conscience, was so independent of this apostolic authority, that he never touched it more than once or twice; and it certainly never had any influence on his teachings or his life. Even in apostolic times true men obeyed their own light. “He that is not against us is for us,” said Jesus, and in the sweet, broad catholicity of his nature, he was willing to have any man cast out a devil, whether the deed were done in the name of Jesus or not. The much vaunted apostolic age was not apostolic, to one-millionth the extent that modern scholarship would have us believe. The apostles were as quarrelsome as modern Presbyterians. In the next age came a mixture of the Presbyterian and Episcopal order of things; the successors of apostolic Presbyters became pastors in fuller charge. The pastors of larger towns and churches, and the brighter and more popular or more scheming and adroit presbyters became, by election of their fellows, bishops or overseers, who in their turn elected archbishops or pope, in the natural evolution of order which required a head for the church organization.

If the ultimate outcome of creed reform is to be the liberty of modern Unitarianism and so-called Ethical Culture Societies, it is clear to me that the game is not worth the candle. The little of Christianity that is left in these religions or in Quakerism, only goes to prove that except a branch abide in the vine it cannot bear fruit. It were better that the whole world became ultra-Romanists than that it sunk to their level.

Whatever is good and worth keeping in Modern Protestantism, in its creeds and ordinances, existed alike in Roman Catholic and Greek communions centuries before Protestantism was born.

Both Catholics and Protestants have erred in their interpretation of Scripture, and no creed-tinkering will right these things. A purely new view of Scripture will right them and make all things new. This is the broad light in which I have been studying creed reform these last twenty years.

That Jesus was and is the most beautiful, worshipful evolution of the Divine or God-Spirit in human nature, will be clear enough to the whole world by and by, and with this as a basis, I see no reason why Romanist and Calvinist of the near future should not see eye to eye and work hand in hand, as brothers of the same true church of God and man.

THE NATURAL GROUNDS OF BELIEF IN IMMORTALITY.

PROFESSOR JOSEPH LE CONTE.

Andover Review, Boston, July.

THERE are three possible views of the nature, the origin and the destiny of the human spirit: (1) That it always existed, is uncreated, underived, and eternal both in origin and destiny, and that as it never began so it will have no end. This is substantially the view of Plato, of Leibnitz, and, perhaps, some other philosophers. (2) That it is derived from God directly, created, but not by natural process; that at the moment of the creation of the first man, and at some unknown time in the development of each individual, and in some inscrutable way, it was injected ready made into the body, from the outside, and at the same time endowed with immortality. This, as nearly as I can describe it, is the orthodox view. (3) That it was indeed derived from God but not directly; created, indeed, but only by natural process of evolution. It preëxisted indeed, but only as embryo in the womb of nature, gradually developing, and finally coming to birth as a living soul in man. Thus it does not possess immortality of its own right from the beginning, nor is it endowed supernaturally, and at once, but attains immortality by law, at a certain stage of its development.

This latter is the view that commends itself to me. I assume that a Divine energy pervades all nature and constitutes what we call the forces of nature; and what we call the laws of nature are naught else than the modes of operation of this Divine energy. As scientific thinkers we must assume this, because an anthropomorphic deity operating on nature from the outside as on foreign material is incompatible with scientific thought. For science either God is immanent in nature, operating at all times, and in all places, or else nature operates herself, and has no use for any God at all. On these assumptions it seems to me probable—nay, certain—that a portion of this all-pervasive Divine Energy, which we call the forces of nature individuated itself more and more, by a law of evolution, until it attained complete individuality in the spirit of man.

According to this view the *anima* or soul of animals, although constituting a great evolutionary advance on the life principle of plants, is still only unborn spirit—spirit in embryo in the womb of nature, unconscious of self, incapable of life, separated from nature. In man, spirit came to birth, became capable of separate independent life, that is, of immortality. Nature is still nursing mother of spirit, but no longer gestatory mother, Self-consciousness, the turning in of thought upon itself, is the sign and seal of completed spirit-individuality, of the birth of spirit into a new and higher world.

If we remove the skull or brain cap of a human being, there is nothing evident to the scientific observer from outside but molecular motions, physical and chemical, chemical decompositions and recompositions. The subject of the experiment knows nothing of the phenomena, but is aware of phenomena of a totally different order, consciousness, thought, desires, will, etc.

Here then are two sorts of phenomena, the one set observed by the outside observer with his physical senses, the other by the inside observer with his spiritual senses. Must we not then believe that nature has a psychical as well as a physical side? We standing on the outside see nothing but physical phenomena. But may we not rationally conclude that the

psychical always underlies the physical, and that if we could look within we would find there also conscious personality?

In the operations of our own brain we do get behind some physical phenomena, and find there a new world, a psychical, or spiritual world. Now if there is a God in the sense of self-conscious spirit behind the phenomena of Nature, is it not evident that, by getting behind some physical phenomena in our own self-consciousness, we become thereby, and in so far, partakers of the Divine nature? And an essential attribute of that Divine nature is Immortality.

LORD BALTIMORE'S COLONY.

THE REV. S. D. MCCONNELL, D.D., RECTOR OF
ST. STEPHEN'S CHURCH, PHILA., PA.

Magazine of Christian Literature, New York, July.

THE colonists sent out by Leonard Calvert, the second Lord Baltimore—for the first Lord died before the charter of Maryland passed the Great Seal—sailed from Cowes November 22, 1633. They landed on an island in the Potomac, which they called St. Cecilia, and mass was said there by the two Jesuits, who accompanied the colonists, on Annunciation Day, 1634. Thence they moved to the Maryland shore and unloaded their goods at St. Mary's. "There," says Bancroft, "religious liberty obtained a home, its only home in the wide world."

This last declaration has been so often made, that in the interest of common justice it should be qualified and supplemented. Things which differ ought to be distinguished. That Roman Catholics should be claimed as the champions of religious liberty in the seventeenth century seems sufficiently grotesque to the student of history.

The simple truth in the premises is this: The Calverts did believe in and practise religious liberty; the Roman Church did neither the one nor the other. The settlers of Maryland were too glad to find safety to think of persecution. By getting away from England they escaped the social and political disabilities their fathers had brought upon them. In the New World the priest would not be compelled to disguise himself in Hodge's smock frock or the livery of a footman, nor the people to hear mass with guarded doors and in deadly fear of the hangman's knife. Not that the Maryland settlers would have persecuted if they could. They should have, ungrudging, their meed of praise; but they must not monopolize the praise. It must not be forgotten that their new home was given them by a Protestant King, James the First, with the hearty advice and approval of a Protestant Council, who, in so doing, waived their own claims in the interest of their misguided but still loved countrymen. King and Council made the gift with their eyes wide open. It was not alone or chiefly that the religion of the Maryland settlers was abhorrent. By the Romanists' own declaration, they took their political orders from an enemy whom England could not then afford to despise. Romanists in England meant servants of the Papacy and agents of the King of Spain.

The founders of the colony were of those few in their day who were Catholics rather than Romanists, and Englishmen before either. They had neither the will for, nor the power of, intolerance. They laid no claim to toleration as a virtue. They simply recognized existing facts. The first offer of persecution by the Maryland colony would have brought such a storm about it as would have swept the colonists into the ocean; Churchmen and Quakers, Baptists and Puritans would have combined to exterminate the ingrates.

Moreover, there is reason to believe that the colonists were not altogether sorry to be three thousand miles further away from Rome. Their chosen priests were Jesuits, and the Society of Jesus was not then in favor at Rome, which finally suppressed the Jesuits. Dominicans, Capuchins, and Franciscans were those upon whom Rome then looked kindly. The judgment of the Roman Church was at one with that of the Puritan upon

the question of religious liberty. Cotton Mather spoke for both when he pronounced "toleration—a doctrine of devils." The Calverts and their friends were as far removed from the spirit of their Church as from that of their times. They were never looked upon kindly by their spiritual superiors, and when the last Calvert returned to England, the Romish King James II, refused to receive him.

The stream of emigration to Maryland soon became Protestant. Before a generation had passed away the Protestants were in the majority. Before the end of the century they were twelve to one.

MISCELLANEOUS.

THE STATUS OF ATHLETICS IN AMERICAN COLLEGES.

ALBERT BUSHNELL HART.

Atlantic Monthly, Boston, July.

IN the United States, boat-racing and games of ball are as old as boyhood, rivers, and town commons, but in the colleges and outside, they were simple and unorganized school-boy sports till about thirty years ago. Regular teams began in boating, and there was a race with Yale in 1852. In 1858, the present president of Harvard University was a member of the famous Harvard crew, which brought the first six-oared shell in ahead of a rival Boston boat. In 1863 came the first organized games of intercollegiate baseball. The Canadians taught us football and lacrosse about 1877. Lawn tennis and bicycling came in a little later. Amateur records in track athletics began to be taken about 1875.

The increased attention to amateur sport in colleges has had as one result a considerable increase in the average of bodily strength in the students. Another result is the great development of skill in athletics in the colleges. The famous baseball teams of the sixties could not now make a run against a good nine; the records in athletics are constantly being broken. This skill, however, is gained at the cost of increased expenditure in time. Rowing men must settle down to their work in December, if they hope to win in July. The elaborate contests require great preparation and large expense. In one single year, for a campaign lasting about seven weeks, the Harvard Football Association has paid out \$6,361.63, or an average of \$350 for every actual player. On the other hand, the receipts are sometimes large. In New York, on Thanksgiving Day, 1889, there was paid for tickets to the Yale-Princeton game more than \$25,000. A vexatious thing about these large receipts and expenditures is the difficulty found in inducing any treasurer or manager among the students to keep full and lucid accounts and to take vouchers. As expense has increased, various moral evils have grown, also.

College Faculties have been unwilling to take responsibility for athletic contests, and have from the first rather tolerated them as unavoidable evils. They began by legislating against broken windows and broken heads. As it was evident that athletic sports were a vigorous growth, the next step was to make provision for exercise by building new gymnasiums. In some cases physical examinations have been required, as at Amherst, or exercise has been made obligatory, as at Cornell.

The evils incident to the keen competition of intercollegiate athletics have received little check from individual Faculties. Restrictions have now and then been imposed, but it has been found politic to withdraw them, because they led to irritation between students and the Faculty.

Can, then, no principles of limitation and restriction be found which students, graduates, and governing boards will unite in thinking reasonable? Most certainly there are such principles.

The first principle is to subordinate athletics to study. Students will readily accommodate themselves to regulations intended to bring contests out of the hours of college exercises and to restrict the number of games played abroad.

The second principle is that every organization of every kind which goes before the public as emanating from a college or bearing its name, shall present none but genuine representatives of that college, and shall do nothing discreditable to the *alma mater*. No man ought to be permitted to sing, to act, or to contest as a member of a college organization, if he is under college censure, or if he is a student only for a few months, or if he comes only to pursue his favorite amusement.

A third principle is that of publicity. No organization which from its connection with a college secures subscriptions from undergraduates and graduates, enjoys the use of college grounds or buildings, or appears before the public under the college name, has any right to conceal its accounts, or to refuse the authorities of the college a knowledge of its methods, its system of training, and the men who are to make up its teams.

In applying these three principles above specified, the co-operation of students is essential and will be freely given. Within the limitations suggested, students should be left to control their own affairs and to make their own arrangements, without being troubled by successive petty enactments.

MY RODS.

GRAYDON JOHNSTON.

Cosmopolitan, New York, July.

SUPPOSING that you are some ways of an angler, then, brother, give thyself to withstand iniquity, for if you do not covet aught of that which shall be told you, may I never raise a sunfish or a bass, see a shark gobble my best weak fish at the boat side, nor have a sly, small, white trout round out the best pool of my stretch of water when falling fast from perfect condition. For the reason of it is, that I have set up some seven fishing rods, old friends all that have done good work in lake, at sea, over whirling rivers, and by puny, brawling brooks, and I am to tell you something of their mystery and merits.

First to hand comes an old veteran ten-ounce, split bamboo—trophy of tournament. Good old rod, you have lost the dainty gloss of tortoise shell which graced your youth, you have broken in fair fight with the bronze black bass, the speckled tide-runner, and the sturdy, swift blue-fish! You are weather-worn and dented with the knocks and scars of honorable service, but still there is spring and power as you answer to the twist of my wrist; and you can yet be trusted to skitter froggie fifty feet away, under the overhanging branches that roof the edges of the mountain lake.

Next comes a graceful rod, mighty and vigorous, patterned on the broad Shannon at Castle-Connell in old Ireland. It is of greenheart, twelve feet long, in two pieces only, and weighs about fourteen ounces. Originally the two joints were lashed together with a wax end, but they are now united with a flexible ferrule.

Here is a bait rod made of greenheart in two pieces with a long butt; stiff so as to strike sharply with a sunken line. Not a pretty rod, nor kindly to the hand, but a good puller from the very tip, and kills quickly.

Next, my casting rod is split bamboo, eight feet and a half in length, weighing eleven ounces. A pretty tool that will some day, I expect, go to flinders and splinters. Once when handling a six-pound striped bass in the surf off Seabright, I was more anxious over that rod and fish, than even when I have had a salmon twice as heavy on the fifteen-foot greenheart next on my list. That is a shazy, pendulous, logy rod, a lazy caster, but works on a fly beautifully, and when a fish is

on, gives and takes right down to the whipping on the butt. It has some dozen of big fish to its credit, and never gave me an anxious moment, though there have been times when there was big pulling at both ends of the arc.

Then there is a seven-ounce split bamboo which with ten feet of length will cover 70 feet of water.

Last and least of all comes the baby greenheart, eight feet long, weighing five ounces, and fit to cover forty-five feet of open water. This rod has done good service in wading wooded streams. The best day's fishing I ever had was when I took it down to the rocks to practise, and a school of mackerel chanced in after the fry. A heavier rod came to grief, and then the baby was called and landed a couple of dozen on white and red flies, and it was great sport for wrist and rod.

Now let me answer a few questions before they are asked. Nothing comes up to a good split bamboo for back-bone, spring, lightness, smartness, and comfort. But split bamboo will not last unless well cared for.

Greenheart when seasoned and selected makes the next best rod. It does not warp, is strong if somewhat slow, and shrinks very little at the ferrules,

I have handled the new Horton rod of graduated steel tubing in the shop, and it feels light, but I fear that it will be impossible to keep one from rusting; and for rough sea-fishing, thumbing, casting, and trolling there is nothing better than the plain made whole cane bamboo, mounted with double snake rings and a lapped handle.

TRAMPS AND THEIR WAYS.

PEREGRINUS.

Gentleman's Magazine, London, July.

THE ways of the ingenious tramp are peculiar. Indeed, like those of the "Heathen Chinee," they are oftentimes past finding out, as is evidenced by the ludicrous failures to explain them to a suffering public. How often have I and my brother tramps laughed at the grotesque assertions and revelations of those who imagine that a casual conversation with a stray tramp or two is sufficient to enable them to indulge in a dissertation on the manners and methods of tramps in general. Quite recently the Rector of Rettendon delivered a lecture at the Chelmsford Museum on the subject of Tramps, and the *Daily News* thought it of sufficient importance to call for comment in its columns.

There is no doubt a growing interest in the doings of that nomadic portion of our population that rejoices in the name of tramp. This is probably the natural outcome of an increased regard for the well-being of humanity in general, which is characteristic of our times. At the present moment we have at least one member of parliament devoting his entire energies to the passage of a Bill intended to give the authorities some additional control over the children of our moving population—those who live in vans, and so forth. We have also a somewhat novel movement started by the Church Army and designed to regenerate the itinerant band, by getting them to enter the "Church Army Tramps' Labor Shelter." Tramps who desire to re-enter society as working-men, are to get two pence a day for a month for wood chopping and another two pence will be banked to purchase them clothes. I wish the movement success, but I warn a sanguine public against depending on this movement for its supply of fuel.

It is only natural that people who undertake to describe the lives of tramps should be betrayed into ludicrous mistakes. The reverend lecturer above referred to little knew what a probation is necessary, in order to acquire even a passable knowledge of the subject, and was entirely misled in his conclusion that tramps use signs to guide those who come after them, to a good thing. On the contrary, every tramp works

for his own hand, and will do his best to throw any other member of the fraternity off the scent of a good house to call at.

There are signs used by tramps who work in pairs, on a very ingenious system called "dropping," and some of these signs are not unlike characters of the Greek alphabet, the small theta θ , the delta Δ and the psi Ψ being frequently recognizable. The resemblance, however, is only accidental.

The *modus operandi* of "dropping" is as follows: A tramp starts in life with say five shillings; he sends three shillings and four pence to Birmingham for a stock of four thousand needles (twenty cents a thousand), these he makes up in packets of twenty-five to be retailed at a penny a packet. Two of these packets are put together with a printed slip intimating that the bearer is out of work through injury to his eyes incurred in needle-making, and will be thankful to the purchaser—price one penny per packet. There are two packets, one of sevens and the other of eights. One tramp goes ahead and drops a double packet from house to house, and two or three hours later, the "picker-up" calls for the packages dropped by his colleague.

Linen buttons and numerous other small articles are disposed of on the dropping system, and the dropper makes chalk marks at the parting of the ways to show which road he has taken, and on the door-posts of houses to signify that he has left a package.

Later, when photographs of distinguished people came into the market, the droppers took them in hand, and left them in the letter-boxes, and I make bold to say that to this system of dropping, commercial men owe the origin of the present system of billing and circularizing their customers.

There are tramps of all degrees. The lurkers, or begging-letter gentlemen, are a distinct branch of the profession, and one of the cleverest and most successful is the man who appeals in French to the compassion of people who understand the language indifferently or not at all.

THE ART OF LIFE—THE CONCLUSIONS OF A LOOKER-ON.

ALBERT MATHEWS.

New Englander and Yale Review, New Haven, June.

THE art of life, dealing mostly as it does with elements or circumstances that are either insurmountable or are self-moving and controlling unless mastered, still presents this double problem—what to do, and what to avoid.

It might be easy to formulate rules for another touching this subject, although they would perhaps be too general to be of much practical use. Yet there are some maxims in which all seem agreed. A few may be cited:

1. A man cannot accomplish much unless he both determine to succeed and have confidence that he will do so.

2. A man should always preserve intact, even against the slightest scratch of the enamel, his self-respect. Without it he cannot command the respect of others, and what may out be enforced in this direction seldom comes voluntarily.

3. It should be a cardinal rule to strive always to maintain a high condition of health, both of body and mind—*mens sana, etc.* To do this no care of the person can be too great, if limited by useful labor and sensible precaution.

4. One should always work towards a distinct purpose, either in seeking to accomplish something outside—whatever may be the best practically attainable—or in training, disciplining or forming one's own character of mind or body.

True self-conduct, apart from all outside influences, should rest primarily upon the tripod of self-knowledge, self-reverence and self-control. The first is hard to attain, as it requires study of others as well as of ourselves, to learn one's relation to his fellow-men and to acquire knowledge of a standard to measure one's own proportions. Time and ex-

perience alone can make such study result in anything valuable. Self-reverence will come, or delay its coming, in proportion as our higher or better nature is obeyed, or violated and abused—wherever her promptings are high, pure and good, and as evil inclinations are suppressed and subdued or allowed to go unchecked. It will manifest itself in many ways, both great and small; in an unfaltering consciousness of personal worth as well as in fastidiousness in respect to personal surroundings, manners and social intercourse. But above all stands self-control—what Lowell sweetly calls “clear-eyed self-restraint.” This is the key-stone of the arch of perfected character, without which all else is of little worth.

If a man have neither the opportunity nor the ambition to live for others, at least he ought to live for himself—to develop the faculties and capabilities of enjoyment of which he is possessed, and to seek to reap the fruits and gather for his own gratification the flowers that grow by the wayside through life; in short, to so plan his journey and methodize his time as neither to waste material nor miss opportunity of achieving what seems best for himself. But the mass of mankind live neither for themselves nor for others. They live and die as does the animal or the vegetable. They exist merely for the pleasure and business of the hour, without any method leading upward, except such as may be necessary to provide for the ordinary sequence of common events. So far as respects a plan for the conduct of the inner-life or a theory for the development of what spirituality is within the compass of human will or endeavor, they are as insensible as blocks of stone.

There are many ways of getting through the world. Some are pulled through, some struggle through, and some are apparently kicked through, while others never reach their normal end, but drop by the wayside, seemingly born and sent into the world merely to keep alive the lesson that although death is peace life is war.

SOCIAL LIFE AT OXFORD.

(ILLUSTRATED WITH VIEWS, AND PORTRAITS OF ACADEMIC AND OTHER CELEBRITIES.)

ETHEL M. ARNOLD.

Harper's Magazine, New York, July.

OXFORD, like Venice, is one of those places which seem to be independent of humanity, a place where you may dream on from day to day, feeling far removed from the actualities of life; but of late years more than one change has come over it. The external aspect has lost something of its antiquity by the substitution for old houses of new buildings, which may be in the utilitarian sense superior to their predecessors, but are comparatively speaking unlovely. The external alterations have, as might be expected, been accompanied by changes in social life. Formerly there was one large but clearly defined university “set,” which consisted of Heads of Houses, Professors and their families, and a few Fellows, and almost completely excluding the rest of the world. This exclusive professorial coterie was full of the genuine academic spirit, but the society of modern Oxford prides itself on its abandonment of academic primness, and on its cosmopolitanism and resemblance to the great world of London. The leaders of this society, however, are as before almost all Heads of Houses and Professors. Conspicuous among them are Professor Max Müller, and the perhaps equally well-known Professor Jowett, translator of Plato and Master of Balliol College, who, by filling his house from Saturday to Monday with Londoners, who are either old members of the college or distinguished social figures in the London world, has succeeded in drawing the union closer between Oxford and the best life of the capital, between the old Balliol and the new. In the midst of these Professors are some celebrated writers such as “Lewis Carroll,” the author of *Alice in Wonderland*, that queen of nonsense

books, and Miss Rhoda Broughton, whose fictions have drawn so many smiles and tears from readers on both sides of the Atlantic.

The academic and literary attractions of Oxford society are varied and enhanced by the usual series of balls, concerts, garden and other parties; but the great event, which is Oxford's distinguishing social mark, is the annual eight-oared boat-race on a river, which is in reality the Thames, but is called at Oxford the Isis. The scene on the river on a fine evening in the “eights” week, which generally falls about the middle of May, is indescribably gay and brilliant. On the left the long line of college barges, lying along the bank, accommodates a brightly dressed crowd of spectators; the opposite bank, which, though so near, lies in another county (for the Thames divides Oxfordshire from Berkshire), is thronged with humbler sight-seers; the band discourses in the distance, and continuous streams of people pass to and fro beneath the friendly shelter of the trees. Suddenly a gun booms in the distance, and after three minutes' eager straining of the eyes the moving line of men in multicolored coats comes into view around the corner of the towing-path. Shouts, rattles, bells, rend the soft spring air; in a moment more the prow of the leading boat shoots around the bend of the river, and from that time the great mass of the spectators are filled with excitement.

But the “eights” week is soon over. Then Oxford, despite all modern changes, falls back into the calm immutability in the midst of the ebb and flow of human life which makes her what she is—a guardian of our nobler selves, an Alma Mater.

THE SUBURBAN HOUSE.

BRUCE PRICE.

Scribner's Magazine, New York, July.

IN the last fourteen years there has been an immense improvement in suburban houses in the Northern United States—speaking only of houses costing from five to twenty thousand dollars, the permanent homes or summer residences of men of moderately independent means. This improvement dates from the Centennial Exposition at Philadelphia. Before that, about the outlying towns near the great northern cities were blocks of “villas,” hideous structures of wood, covered with jig-sawed work, with high stoops, and capped with the so-called French roof. But at the Philadelphia Exposition, which showed our people many truths, and that back of all the uses of life there could be art in everything, one beautiful truth fell upon many in Calcott's group of English cottages, the Cottages of the English Commission to the Exposition, built in half-timbered and shingled work, revealing how lovely a thing a cottage could be when built with artistic intelligence. And so the ugly French-roof villa has gone out, and in its place have come houses inspired by the best work of earlier times in our land—houses planned to suit the site on which they stand, with shady porches and wide verandas for the heat of summer, with snug corners and sunny rooms for the cold of winter, and home-like at all times.

The most distinctive national suburban house is undoubtedly the shingle house; that is, the cottage, however great or small, built of frame and covered on side and roof with shingles, plain or ornamented, as the case may be. Next in importance is the stone or brick and shingle house combined; that is, the house with the ground story of stone or brick and the upper structure of frame and shingles.

The shingle house, while it has been recently taking a decided old colonial form, both in general and in detail, and is very distinctive in plan, began in a picturesque desire to be novel and quaint, and aimed to impress the beholder with these qualities, as well as its originality, above everything. That it ran riot, and is still doing so, there can be no mistake. But out of it all there is a lot of splendid work. I am im-

pressed with the conviction and believe in the thought, that in the planning, designing, and building of the moderate-cost suburban villa of to-day, the American architect has no equal. I believe his work is well above and beyond any period of the school anywhere. Of course, I mean his best work. There is much that is bad, very bad; there have been many conditions to make it so. But when the client and his architect are in accord, the one to the manner born and the other a part of it, the results are noble and true.

American country life has marked out its current—broad, clear, well-defined. It has its source in a thousand well-springs deep down in the national character. Hampered with no traditions, with a quick perception of his wants, an innate love of the beautiful, independent and practical, the American must inevitably show his national traits in his home. Scattered apart or grouped together, upon the hills, in valleys, and along the streams that wander through them to the ocean, or perched upon the bluffs and beaches that mark its boundaries, for encircling miles about our great cities, have sprung up, and are still rising, the true homes of the American of to-day. From them and to them a great tide ebbs and flows, and pours over the ferries, by the cars, and along the great water-ways every day. Never ceasing, this torrent pours in and pours out, stronger and greater year by year, giving to the life of the day one of its most distinctive features. This daily coming and going throng is a vivid expression of that American trait which inspires every man to assert his individuality and independence, by owning a home which is the outgrowth of his special tastes and needs.

FROM INDIA THROUGH THE PERSIAN GULF.

SIR DONALD MACKENZIE WALLACE, K. C. I. E.

English Illustrated Magazine, New York, July.

A TOURIST on what is called the overland route from India to England, will find himself before long on a steamer in the Persian Gulf, passing or touching at places where he can acquire scraps of information for his itinerary.

One of the first points at which the tourist will touch is Muscat, a town in Arabia, where he may see a live Sultan, and learn that the exportation of dates to America is the principal occupation of many merchants on the shores of the Persian Gulf as well as in Mesopotamia.

From Muscat the steamer will proceed to the island of Bahrein, where, being in close proximity to what is called the "Pirate Coast" of the Gulf, the tourist will learn that the robbers from whom that coast takes its name are Arabs who live at some distance from it. These Arabs do not, like the seafaring heroes of history and romance, make the stormy ocean the scene of their exploits, but merely seize any boats which they may find drawn up on or anchored near the beach, and use them to make raids on undefended villages. From piracy the tourist at Bahrein who is fond of alliteration may pass on to politics, by studying Oriental diplomacy in the person of the ruler or Sheikh of Bahrein, who has placed his services at the disposal of the English Government because he believes that, for the present at least, the English in the East are more powerful than their rivals. The Sheikh's house is guarded by a group of retainers, who are so plentifully supplied with old-fashioned weapons, that in London or Paris they would always make a living as artist's models and tempt the cupidity of bric-a-brac hunters, while serving at the same time as objects of interest to virtuosos. After the Sheikh himself, however, the most interesting thing on the island is the group of fountains, on what was once the site of an ancient city. The largest of these fountains bubbles into a great circular pool and fills a rapidly flowing canal about four feet wide and two feet deep. A geologist would, no doubt be able to explain where the water in the fountains comes from.

The last place of note at which the steamer will anchor before leaving the Persian Gulf is Bushire. Here, if the tourist is fortunate he may have an opportunity of seeing a ship of war which was built in Germany, is officered by Germans, bears the Greek name *Persepolis* and comprises the whole Persian navy.

FEMALE PHYSICIANS IN RUSSIA.

Novoye Vremya, St. Petersburg, June.

THE medical college in St. Petersburg admitted female students in 1873. Fourteen years after, at the instigation of the male physicians, women were denied the privilege of pursuing medical studies. During the period—1873 to 1887—the Medical Department registered 698 female physicians, but the number has largely decreased since that time. It seems to us that Russia, with a population of nearly 70,000,000 women and children, needs a large force of female physicians. But since 1878 they have received only compliments for a work more beneficent than that of their male colleagues. In 1881 St. Petersburg was ravaged by diphtheria. The city authorities made appropriations for the treatment of the poor, among whom the disease prevailed to a large extent. The female physicians were the first to offer their services, and they remained at their posts, although the male physicians resigned because of the inadequateness of the pay. Because of the signal success of the female physicians in the treatment of diphtheria and scarlet fever, the authorities have retained them, while all the male physicians have resigned or have been discharged. Their devotion and efficiency have been somewhat rewarded. The municipal government has reopened the medical schools for female students, and funds to the amount of 200,000 rubles have been subscribed for their maintenance. Their intelligence, devotion and efficiency should be acknowledged by placing them on an equal footing with the male physicians throughout the empire.

SUMMER HEALTH; HOW TO KEEP IT.

FELIX L. OSWALD, M. D.

Chautauquan, Meadville, Pa., July.

To enjoy health in summer, the inhabitants of North America should adapt themselves to the climate of their country, by introducing changes in respect to (1) dwelling-houses, (2) diet, and (3) sleep. *First.* Every dwelling-house should have its approaches screened by a well-kept arbor which, by bringing air-currents to a focus, and diffusing moisture, would reduce the temperature of the house. *Secondly.* Cooling, that is, cold food and drink, should be substituted as far as possible for hot meals. Milk, for example, should be boiled just enough to destroy any disease-germs which it may contain, and should then be allowed to cool before it is taken. *Thirdly.* Sleep, in the case of children above all, should begin late at night and end early in the morning; and those whose hours of rest during the night are thus reduced, should be encouraged to sleep during the day, especially after full meals, as the animals do. The place, too, like the time of rest, should be altered. The dormitory, in the case of a flat-roofed house, should be the roof; in any other case it should be the verandah, the back-garden, or the lawn. In short, the rules with regard to sleep should, as far as practicable, be summed up in the two words, siesta and bivouac.

THE BULESQUE RESCUE OF EMIN.—*The Republic Magazine, July.*—Henry M. Stanley seems to have shaped his course in life in accordance with the principle: "One step above the sublime makes the ridiculous, and one step above the ridiculous makes the sublime again." It was sublime to go in search of Dr. Livingstone; but it was too ridiculous when it was discovered that he had never been lost, and that the expedition was a mere vulgar advertising scheme. It was sublime to rescue Emin; but it is a step above the sublime to rescue a man who refused to be rescued for one whole year, and left his province with reluctance and disgust, returning thither without showing his face in Europe.

The Press.

POLITICAL.

BLAINE AND THE TARIFF BILL.

N. Y. Post (Ind.), July 15.—Mr. Blaine's last letter on the McKinley Tariff Bill, relating especially to the sugar clause thereof, shows that he is very much in earnest, but there is small probability that it will accomplish the end he seeks, namely, the retention of the duty on sugar for reciprocity trading purposes. He says: "There is not a section or a line in the entire Bill that will open a market for another bushel of wheat or another barrel of pork." This is a condemnation of the entire McKinley Bill. It is really a stump speech against the measure.

Frederickson, N. B., Herald, July 16.—The most important event in recent United States politics is Mr. Blaine's break with his party on the question of reciprocity. Undoubtedly the Secretary of State stands head and shoulders above all his colleagues in those elements which make up a statesman, and is quite aware that the present policy of the United States cannot be very long persisted in, with Canada to the north and Central and South American nations to the south. Canada is greatly interested in the success of his plans, and will watch closely every step in their working out.

N. Y. Times (Ind.), July 16.—But that Mr. Blaine's latest letter is a purely political document is obvious to any one. He had no occasion and hardly any excuse in his official position to write it.

Philadelphia Press (Rep.), July 15.—Secretary Blaine in his letter to Senator Frye again outlines the opportunity offered by the repeal of the sugar duties. Reciprocity once begun will spread over the hemisphere. No greater stroke in the world-wide struggle for trade has ever been offered a nation. Secretary Blaine will be remembered for much; but nothing in his long career will be more approved in the future than this great policy which he has outlined and urged.

Albany Express (Rep.), July 15.—A letter from Secretary Blaine to Senator Frye formulates the true American policy. The McKinley Bill, he says, is undoubtedly a just measure, but there is not a section or a line in it which will open a market for another bushel of American wheat, or another barrel of American pork. This is undeniable.

Times, Phila. (Dem.), July 16.—Speaker Reed wouldn't count Blaine in his quorum if he had to pass the Tariff Bill through the House now.

Chicago News (Ind.), July 15.—Mr. Blaine's protest against the McKinley-Reed high-tariff conspiracy is apparently viewed by some writers as a curious departure from Republican principles, and the former avowed policy of the Maine statesman. It would be more correct to ascribe to the McKinley-Reed monopolistic combination the attributes of political monstrosity, and to give Mr. Blaine credit for an utterance against tariff robbery which is the normal fruit of ripened experience as an ardent protectionist.

Utica Herald (Rep.), July 15.—Mr. Blaine,

in his letter to Senator Frye, puts into the plainer language of personal intercourse what he has said in the formal phrases of official communications. His contention that the United States should not give everything for nothing, and be discriminated against into the bargain, has powerful support in the action of Spain in erecting a prohibitory bar against our flour in her islands which send us the most of their sugar.

Public Ledger, Phila. (Ind. Rep.), July 16.—Secretary Blaine continues to make strong points against that improvident proposition in our recent tariff *projets* which would give West Indian and other foreign sugar products free entry into all American ports. The last one shows how injuriously that policy might work in the case of American grain products intended for export to Spanish West Indies markets.

WHO WROTE IT?

N. Y. Sun, July 11.—In the *North American Review* for July there is a remarkable article entitled "Speaker Reed's Error," and signed "X. M. C." The anonymous writer criticises, dissects, and ridicules the Speaker's method of counting a quorum, and the scheme of rules and rulings by which he has sought to counteract the disadvantages of a narrow Republican majority in the House. He brings to bear on Tom Reed a mordant wit, a close and acute logic, and an astonishing familiarity not only with practice and precedent in the American Congress, but also with the history and philosophy of parliamentary law.

This sharp attack on the Speaker derives additional interest from the fact that it is now quite generally "identified" as the essay of Brother Blaine.

But Mr. Blaine did not write the article.

Who is the anonymous critic of Speaker Reed's rules and rulings? From internal evidence only, we should say a distinguished Republican philosopher and journalist who hails from a city about three thousand miles from Augusta, Maine, who has never sat in the Speaker's chair, whose parliamentary knowledge was gained by a dozen years' experience at the other end of the Capitol, and who has always been about as friendly to Brother Blaine as Blaine is supposed to be to the Hon. Thomas Brackett Reed.

Daily Patriot, Harrisburg (Dem.), July 12.—A magazine article criticising Speaker Reed's course is attributed to James G. Blaine. It rips the autocratic speaker up the back as effectually as if the work had been done by a cross cut saw.

Pittsburgh Dispatch (Rep.), July 13.—The article in the *North American Review* which made mince-meat of Speaker Reed's parliamentary law, has been credited to Mr. Blaine. This is doubtless due to the wish which is father to the thought on the part of the opposition.

The *New York Sun* credits the article to one whose picture, as painted by *The Sun*, would pass for the Hon. Geo. C. Gorham. In one respect Mr. Reed must be credited with consistency in the exertion of the speaker's powers. About a year ago he published a magazine article in which he spoke of the abuses that could be perpetrated in the speaker's chair. He

has now given a practical exemplification of the correctness of his own article.

N. Y. Post (Ind.), July 14.—The anonymous article entitled Speaker Reed's Error in the July number of the *North American Review* has attracted much attention, but not more than its merits as a piece of pure ratiocination warrant. It has been ascribed (erroneously, we now think) to the pen of Secretary Blaine, and has been printed in the *Congressional Record* as part of the speech of a member of Congress. It is signed "X. M. C." It is so far above the average production of the Congressmen of the present day in dignity, force, research and literary finish that curiosity is considerably piqued to know who the author may be. To every impartial reader of it, the thought will promptly come that this ex-member of Congress ought to be re-elected, no matter which party he may happen to belong to.

FEDERAL ELECTION BILL.

Baltimore American (Rep.), July 14.—Those people who pretend to see bayonets in the new Federal Election Bill need the attention of a doctor. Either their nerves or their eyesight should be brought down to a normal condition.

Cleveland Plain Dealer (Dem.), July 12.—The new Republican motto is that every citizen has the right to vote and have his vote counted—by Tom Reed.

Times, Richmond (Dem.), July 15.—It is quite evident that the motive which is influencing the Republican party in connection with the passage of the National election measure is not purely political. One of their principal objects in passing this most unjust and unwarranted law is to excite race conflicts in the South, which will have the very natural effect of casting a blight for a time upon the prospects of this section, by discouraging the investment here of capital by Northern men of wealth.

Cleveland Leader (Rep.), July 14.—Let there be honest elections over all this country. The Force Bill will make them honest. The passage and enforcement of the Federal Election Bill would be one of the best things that ever happened for the South. Many of the intelligent people of that section are tired of the reign of fraud and lawlessness.

Providence Journal (Ind.), July 15.—The Republican majority will not cut off debate on the Federal Election Law. It will simply fix a date when the vote shall be taken. The difference is that between telling a man he cannot come in and shutting the door in his face.

Cleveland Leader (Rep.), July 12.—The Democrats wildly rave that the Federal Elections Bill is a "partisan" measure. Well, to the extent that honest elections are partisan, the Bill is partisan, and to that extent only.

Inter-Ocean, Chicago (Rep.), July 12.—The Senate is still in a quandary over the Election Bill. If it were simply a question of supporting or opposing it, the Republican majority would have no hesitation. But this is not all there is to it by a good deal. The Democrats threaten to talk the session out, no matter if it last until December, before they will let a vote be taken on the final passage of the bill, and under the present rules of the Senate that could be done.

Cleveland Plain Dealer (Dem.), July 11.—The pretence is made that the Lodge Force Bill is non-partisan in its operation, that Democrats are to have representation in its machinery, and although one party may have control of its operations in a district, the rights of the minority are carefully guarded.

There is not a particle of solid basis for this pretence. A more thoroughly partisan scheme could hardly have been devised.

N. Y. Tribune (Rep.), July 16.—A score of men sit every term in Congress who are kept there by hemp-cords and shotguns, and the instant they hear the suggestion that Southern elections should be honestly conducted they howl frantically about "Federal bayonets" and "men on horseback!" We are not in favor of bayonets or other weapons around a polling-place, nor does any reasonable person believe that bayonets have any place in the Lodge bill. But we are free to confess that if such tools must be at hand we prefer that they should work for law and not for lawlessness. It ill becomes a party which sneaked into administration in the wake of bands of masked ruffians whose torches and triggers dealt death and desolation to hundreds of negro homes in the South, whose whip-lashes are still cracking in the ears of every colored man who dares to speak of exercising his electoral rights, whose hand is upon and beneath and within almost every ballot-box in the Black Belt—it ill becomes that sort of party to talk about a "force bill" and "Federal guns."

THE SILVER BILL.

N. Y. Tribune (Rep.), July 14.—The confidence of conservative and business men in the Republican party has again been justified. By the votes of Republicans alone, and without a single opposing Republican vote, a Silver Bill has been passed by both Houses which competent financiers regard with much satisfaction. Even *The Financial Chronicle*, the ablest business journal of Democratic opinion, pronounces it "a far better Bill than we anticipated," and declares that "the new currency is in quality immeasurably superior to the old," because distinctly redeemable in gold and having behind it adequate provision for its redemption.

N. Y. Post (Ind.), July 9.—The silver dollar will be kept at par with the gold dollar under this Bill. No such assurance has been given in any previous legislation. Silver ought to be much obliged for this attention.

Philadelphia Press (Ind.), July 15.—The President signed the Silver Bill yesterday, so it will go into full operation on Wednesday, August 13, or thirty days after its passage. There is an increasing tendency not to prophesy much about the new law, but wait until its tendency and scope are made clear in its actual operation.

Albany Express (Rep.), July 15.—The Silver Bill has been approved by the President, and if that measure does not stiffen the price of silver then the government had better cease trying to do by legislative enactment what seems to be forbidden by the law of trade.

Baltimore American (Rep.), July 8.—Again the silver men triumph. It is not as much of a

triumph as they expected, but is enough to save them from defeat. The law will compel the Secretary of the Treasury to purchase each month 4,500,000 ounces of silver, no matter what the price may be. Conservative people hoped that silver legislation would be blocked, but the silver men were too strong. We can take consolation in the fact that the evil of free coinage is averted. The present Bill is not the best in the world, but it is harmless compared to what free coinage would be.

Hartford Courant (Rep.), July 14.—The compromise Silver Bill passed the House Saturday, and will become a law in a day or two. It is a better outcome than was feared from the appearance of things at one time. The balance of power that put silver before anything else, has had to put up with far less than it demanded, and the present measure has the endorsement of Senator Sherman, who is certainly admitted even by his opponents to be sound in finance and a believer in an honest dollar.

Springfield Republican, July 15.—President Harrison has signed the Silver Bill, and it now becomes a law, to take effect 30 days from this time. It is in no wise such a measure as the Administration has urged, nor yet such a one as would have been approved a few weeks ago. It is about all that the silver men originally asked, and quite all they expected to gain.

THE NEW STATES.

Atlanta Journal (Dem.), July 10.—The Republicans in Congress, in hurrying the admission as States of sparsely settled territories, are pushing the "State rights" doctrine to an extreme never reached by Democrats. In admitting a number of little territories as States, expressly to perpetuate the majority of one political party in the Senate, and to enable it thus to defeat the will of the people in the enactment of laws and the election of a president and vice-president, the Republicans are stretching "State rights" to an extent never before reached.

Burlington Hawk-Eye (Rep.), July 12.—The admission of the new States in the Northwest, with their total of nineteen votes in the electoral college, may lessen the importance of New York in the next presidential election. That State will be as essential as ever to the election of a Democratic president; but with the new States voting, as they probably will, for the Republican candidate in 1892, it will not be indispensable to Republican success. One of the most gratifying signs of the rapid growth of the West is that it will be likely before many years to destroy the political preponderance of New York in presidential elections. Something was said during the debate in the Senate, when the admission of Wyoming was under consideration, about the possibility of that new State electing two women to the United States Senate, though this was hardly seriously said. Such action on the part of the new State is by no means improbable, and with Congress accepting a State constitution which provides for woman suffrage and with two representatives of the sex in the Senate, the final victory of woman's rights may be much nearer than has been supposed.

BISHOP AND SENATOR.

Christian Union, N. Y., July 10.—Senator Hawley and the *New York Tribune* are wholly mistaken in classing Bishop Potter with the pessimists. The country is in equal danger from the optimist who thinks there are no dangers to be confronted, and from the pessimist who thinks there are no forces adequate for the battle. The man whom the country preëminently needs is the man who sees clearly that there is danger, and has hope and faith in the popular conscience, and blows a bugle blast to summon the Nation to the battle.

N. Y. Independent, July 10.—Bishop Potter is a scholar, a patriot and a Christian; and yet he has never learned the cheerful, hopeful, happy faith which scholarship and patriotism and Christianity ought, any one of them, to give. With a determined and wilful persistence he sees the evil, and refuses to open his eye to the good. He is a Jeremiah without Jeremiah's excuse in the conditions of the times.

SPEECHES NEVER MADE.

Philadelphia Press, July 10.—The permission so often given to print speeches in the *Congressional Record* which are never delivered has stirred up another trouble. Senator Call, of Florida, secured leave to print a speech in reply to some charges made against him by people in his own State. In defending himself he has made comparisons with other Senators which have aroused their indignation. This was in the form of a tabular statement to show how many Bills each Senator introduced and how many were made laws. There are a good many in Congress who are neither capable of preparing a speech themselves nor of delivering it after it is prepared; but these men are often given a fictitious consequence in the eyes of their constituents by a speech printed in the *Congressional Record* which has scarcely been heard of anywhere else. It will be wise if the indignation aroused by Senator Call's performance is used to put an end to this make-believe statesmanship. It is a fraud which neither House should longer tolerate.

THE FARMERS' ALLIANCE.

N. Y. Sun, July 12.—The Farmers' Alliance is proceeding to show that it is the Democratic party, or that the Democratic party is it, in other States than in Georgia. Not content with nominating candidates for Governor, it has begun to nominate candidates for Congress. The main requisite in a Farmers' Alliance candidate seems to be that he must be a farmer in the Alliance.

The North Carolina farmers are joyful and are moving on to new victories. Of course they will continue to insist that their candidates shall be farmers. Perhaps they will go further, and insist, as some of their brethren in Kansas do, that nobody who has ever held or sought to hold office shall be an Alliance candidate.

BEHERING SEA TROUBLES.

N. Y. Times, July 13.—Whether for better or for worse, it appears to be true that the United States, through Mr. Blaine, has elected to reject the proffered international agreement for a close time for seals, and to rely upon its

strict rights in the Alaskan waters, whatever those rights may be found to be by arbitration. This enlarges the contention from a dispute over seals to a claim to the waters they swim in, and to all that those waters contain beside. Very possibly the spirit of modern times will forbid the closing of Behring Sea and prevent our compelling the world to pay tribute to us for the privilege of entrance. But it is not a question of cods, nor lobsters, nor yet of seals. It is an imperial stake which Mr. Blaine is playing for, with commensurate possibilities of discomfiture or wealth beyond avarice. Americans—even those who differ from him—might well wish him success in his dubious task; and, if he shall fail, perhaps at the worst it would be possible to revert to simple protection of our seals.

New York Staats Zeitung, July 10.—Lord Wolsley remarked in a private letter to a citizen of Baltimore: "The closer the bond which unite England to the United States the better it will be for both countries and for the whole civilized world. They who magnify the points in dispute between us are the foes of both countries and of humanity. A war between the two countries would benefit neither, but would afford a triumph to the foes of the Anglo-Saxon race. We are proud of the United States. Their honor and fame are as dear to us as our own. Above all, I rejoice in the reflection that the consideration displayed by both sides in the discussion of difficulties cannot fail to cement an honorable friendship between the two nations."

St. Louis Post-Dispatch, July 6.—The Canadian sealing vessels are reported to be heavily armed and ammunitioned in preparation for expected assaults, but there is doubtless more bluff than seriousness in the threats of the pirate sealers. They know perfectly well that neither England nor the Dominion would back them in defiance of Uncle Sam, and defeat would be inevitable.

FOREIGN.

EXECUTION OF PANITZA.

Boston Post, July 15.—A batch of interviews with residents of Sofia was printed in the *New York Herald* yesterday, most of them conveying sentiments of hostility to the present Bulgarian premier, M. Stambouloff. The execution of Major Panitza was of course the chief topic of conversation, and there was a general agreement that it was a very unwise act as well as an unnecessarily cruel one. As a matter of fact, Panitza was undoubtedly guilty of treason, although the Bulgarian government, in view of the effect of his condemnation to death in exasperating Russia, might well either have commuted the sentence or granted him an indefinite reprieve.

St. Stephen's Review, London, July 5.—The execution of Major Panitza, though thoroughly well deserved, went sorely against Prince Ferdinand's grain. The Prince would have greatly preferred pardoning the headstrong soldier who was made the catspaw of Russian intrigue, and has now paid the penalty, but M. Stambouloff insisted on the carrying out of the sentence for political reasons, as leniency in such a case would be only an incitement to further treason.

Though the execution renders Prince Ferdinand's position stronger from one point of view, from another it weakens it, for Russia cannot afford to pass over so direct a check to her intrigues, and in a very short time the conspiracies in Bulgaria will break out again, but before many weeks are over the principality will declare its independence of the Porte, and then Russia will be forced to move.

Springfield Republican, July.—Although the execution of Panitza was justified at every point by the State's duty of self-preservation, and was merited as much as any recorded crime against a government, Prince Ferdinand could not be sure that the best policy demanded it. He himself was a foreign prince, as yet unrecognized by Russia, and not regarded with equal favor by all Bulgarians. Panitza was a Bulgarian soldier whose services to his State under Prince Alexander of Battenburg had been conspicuous, and who would be regarded by his sympathizers as a loyal countryman put to death by a foreign upstart. However necessary, therefore, to the stability of his throne the punishment of treason might be, Ferdinand's order for the execution was certain to alienate and render even hostile a portion of his adopted people. And this seems to have happened.

London Times, June 30.—Panitza did not believe that the Bulgarian Government was strong enough to carry the sentence into execution. He may have looked for help from Russia, or from Prince Alexander, in whose behalf he professed to have been plotting. But although he reckoned on the weakness of Prince Ferdinand, and reckoned wrongly, he is not an individual for whom it is possible to feel much sympathy. He played for high stakes and lost. He went into the game with his eyes open. He indulged in no complaint at his sentence, but recognized it as what he had to expect, and met his death with dignity and fortitude.

A GREAT FOREIGN MINISTER.

New York Tribune, July 12.—Lord Salisbury's speech fully sustains the opinion already expressed in these columns that his policy embodies a reaction against jingoism. Lord Beaconsfield's chief supporter in his career of spirited diplomacy was Lord Salisbury, who filled the Foreign Office when Lord Derby's sober judgment revolted against un-English methods and policies. Lord Salisbury has discriminated sharply between what is of imaginary advantage and what is a material gain to the commercial interests of the nation, to its system of Imperial defences, and to its relations with continental powers. The tentative jingoism of Lord Salisbury's years of association with Lord Beaconsfield will pass out of men's minds like the tawdry finery and conjuring phrases of his master's speeches. His discernment of the real forces of English opinion, and the steadiness of judgment with which the nation's real policy of enlightened self-interest has been directed by him in the negotiations with Germany, will entitle him to an enduring fame as one of the greatest of Foreign Ministers.

SEVEN HUNDRED MILLIONS, IF YOU PLEASE!

Henri Rochefort, L'Intransigent, Paris,

June 22.—Since the government has decided to borrow money, it shows great self-control in borrowing only seven hundred millions. With the present Chamber, the government could just as well have asked for fifteen or eighteen hundred millions. It is announced that the committee on the budget has decided to borrow the money, but has not yet determined what shall be the form of the loan. Parbleu! the form is that of all borrowers, whether they address a friend or a nation.

"I have need of seven hundred millions. Have you that sum about you? Until I repay you I will pay the interest punctually."

Very often the friend answers: "I have not the sum you want, but I can take you to a usurer, who will be pleased to lend it to you at a hundred per cent. interest."

When France borrows money the name of the usurer is "*La Haute Banque*," which advances the whole loan on frightful conditions, and then sells it at the Exchange on terms which are the most advantageous to itself. So that when a State issues seven hundred millions of bonds, it thinks itself fortunate if it gets for those bonds four hundred millions of money. Things have not yet reached the point of giving the State in return for its bonds stuffed crocodiles and quarries of mill-stones, but the time for that will come.

THE MONTEVIDEO PANIC.

N. Y. Tribune, July 11.—The financial panic in Montevideo is largely a sympathetic movement induced by the disorders in the Argentine exchanges. It has, however, been stimulated by the adoption of the cedula, or land mortgage system, which has contributed to aggravate in Buenos Ayres the evils of an inflated currency. The attempt to legalize the issue of cedula notes to the extent of \$100,000,000 has induced a run on the banks, the suspension of specie payments by the National Bank, and the promulgation of a forced currency for six months. Uruguay thus loses at once its preëminence as the only Spanish-American nation whose paper money is redeemable in gold and is adrift once more on the troubled waters of inflation.

THE PANAMA CANAL.

N. Y. Herald, July 12.—If the Panama Canal had been an American enterprise there would by this time have been three hundred thousand editorials in the French and English newspapers on the fertile theme of "Yankee rascality." It looks very much as though, if all the schemes, bubbles and swindles from the beginning of time were rolled into one, they would not equal the criminal enormity of the Panama Canal. The pity of it is that the losses fall upon the poorest citizens of France. They believed in De Lesseps in their blind, innocent fashion. They gave him their hundreds of millions—and for what?

BISMARCK AND THE EMPEROR.

Christian Leader, Boston, July 10.—Bismarck is so great that he may be able to carry weaknesses that to ordinary men would be crushing. His great infirmity is an inability to keep quiet. Just now when an awful silence would give to his prestige a weird power, he fumes

and frets like a whipped child. And the natural consequence ensues: he is losing prestige, while that of the young Emperor is unmistakably rising.

HELIGOLAND.

New Yorker Staats Zeitung, July 12.—It was all very well for the Heligolanders to clang glasses, and shout "*Hoch* for Fatherland," as long as they were under English rule. It would be a wonder if their hearts had not gone out to the ten or twelve thousand holiday-seeking Germans who came over every summer with full pockets and went away with full hearts—and stomachs. But the consummation of the blissful reunion! Ah, that conjures up the ghosts of customs duties and military service, and the Heligolander, in the words of Schiller—

"Griff denkend in seinen Brust"—

or, in good plain United States, "it sets them thinking."

L'Intransigeant, Paris, June 20.—This little island which has for a long time been coveted by Germany, is being gradually washed away by the sea, and will thus diminish from year to year until it will eventually be nothing more than a sand-bank. It is curious to note that Heligoland is literally infested with millions of rabbits which by burrowing loosen the soil and thus facilitate the ocean's destructive work.

CLINTON B. FISK.

N. Y. Times, July 10.—Gen. Clinton Bowen Fisk, soldier, financier, railroad man, and Prohibition leader, died unexpectedly yesterday morning at his residence in the Lisbon apartment house, 175 West Fifty-eighth street.

Gen. Fisk was born at Griggsville, Livingston County, N. Y., December 8, 1828. He was named Clinton after New York's famous Governor. His parents moved to Michigan while he was an infant, and owing to his father's death and his mother's loss of property, he was at about six years of age apprenticed to a farmer by the name of Wright.

The farmer was to give him three months' "schooling" each year, and Clinton improved the long winter evenings by reading borrowed books by the firelight. The death of his younger brother led him to secure his release from farmer Wright after he had served little more than a year. His mother married again when he was thirteen, and he was sent to Albion Seminary to be prepared for Michigan University. On account of the failure of his eyesight he decided to adopt a business career.

He became a clerk for L. D. Crippen, merchant and banker at Coldwater, Mich., and in 1850, after marrying his daughter, was taken into partnership. He showed marked business ability, and when the financial crash of 1857 came, the firm was one of the few that was able to meet its obligations. But the bulk of his wealth was swept away, and his health was severely shaken.

He then removed to St. Louis as a travelling agent of the Aetna Insurance Co., and made many acquaintances in the Mississippi Valley, among them Abraham Lincoln. At the outbreak of the war he enlisted as a private in the

Union army, and before the end of the year, became Colonel of the 33d Mo. Volunteers. In 1862 he was commissioned Brigadier-General, and in June, 1863, was placed in command at Helena, Ark., and served under Grant in the siege of Vicksburg. Later, while in command of the District of St. Louis, he defeated Price at Jefferson City. He was brevetted Major-General of Volunteers in 1865, and rendered valuable services at Nashville at the close of the war in the work of the Freedman's Bureau.

His observation of the needs of the negroes led to his founding, in 1867, the Fisk University for the education of colored youth.

He resigned from the army in 1866, and since that time has had a varied and highly successful business career, and held many positions of trust, including the Chairmanship of the Board of Indian Commissioners.

In politics Gen. Fisk was a Republican until 1884, when he withdrew and took the stand of an uncompromising Prohibitionist. He spoke and voted for St. John for President in that year. In 1886 he himself was the Prohibition candidate for Governor of New Jersey, and polled nearly twenty thousand votes. In 1888 he was the Prohibition nominee for President.

The Press, Phila. (Rep.), July 10.—The death of General Clinton B. Fisk removes one of the strongest members of his party. Less extreme, but not less earnest, than any of the other leaders, his personal weight and influence did more to give character to the Prohibition movement than anything or anybody else. His death will be a blow to the third party movement and deprive the country at the same time of a man of high character and ability, who possessed the respect and confidence of a public which had very little sympathy with his later political attitude.

Baltimore American (Rep.), July 10.—General Fisk, who died in New York yesterday, was one of the most eminent of Prohibitionists, and was their Presidential candidate in 1888. He was a man of undoubted ability.

New Haven Palladium (Rep.), July 10.—Not devoid of the blind enthusiasm and unreasoning logic which have to a great extent vitiated Prohibition effort in this country, the life of Clinton B. Fisk, whose death was announced, was nevertheless eminently useful and worthy of imitation. The third party have regarded him as a leader *par excellence*, and as an orator he has proved of the greatest value in campaigns. He was one of the fast diminishing contingent of Americans in public life, whose influence and authority are greatly enhanced by an honorable record in the civil war, and his private character was above reproach, though as a candidate he was subjected to the traditional villification and abuse. General Fisk's friends may have the proud satisfaction of knowing that his death will provoke no tears in the saloons.

The Voice, N. Y., July 17.—The Nation will miss him, and miss him long; the Prohibition party will miss him, the Methodist Church will miss him, all the spheres of philanthropic activity will miss him. But God takes care that when he calls such a man home the work he leaves unfinished shall go on. Other hands will

take it up, other lives will spend and be spent for it, and the work will continue as before. But the loss that falls on the devoted wife and daughter is one that time cannot abate. Theirs is the loss irreparable until eternity dawns upon their vision.

Public Ledger, Phila. (Rep.), July 14.—The death of General Clinton B. Fisk is the most serious loss to the cause of Prohibition which it has recently suffered; much more serious, indeed, than any it has met with at the polls. His high character, his earnestness, his sincerity imparted dignity to it, and won for it much of the public respect and confidence which it enjoyed. He was one who, with most unselfish zeal, labored in high conscience not for himself but for his country and humanity.

N. Y. Mail and Express, July 10.—In the death of Gen. Clinton B. Fisk the people of this country have met with a deep and sore bereavement. Whatever may have been his defects of judgment, Gen. Fisk was at heart one of the truest and best of men. He was a brave and gallant soldier, a true philanthropist, an active, earnest and consistent Christian.

JOHN C. FREMONT.

N. Y. Tribune, July 14.—John C. Fremont has two enduring titles to fame—first as the "Pathfinder" and second as the first candidate of the Republican party for President. Probably he would never have been the second had he not been the first. These achievements overshadow his service during the war, which were neither small nor inconspicuous. The fact that he was one of the first Senators from California has been almost forgotten. Since the close of the war General Fremont has scarcely been a figure on the stage of public affairs, and his death, at the age of seventy-seven, will leave no marked vacancy in the national life. He was a man of indomitable courage and perseverance, of lofty principle and unblemished character, and through his explorations he did more than any other man to open up our far western domain.

N. Y. Times, July 15.—When, in 1856, Gen. John C. Fremont was made the first candidate of the Republican party for the Presidency, he represented more fully than it is easy for the men of to-day to realize the elements of political purpose and of popular sentiment that gave to the new party its rapidly-growing strength. He was in the first prime of manhood. He was a soldier of the sort that most American soldiers then were—by love of adventure, by courage and personal energy, rather than deliberate choice and professional training. He had been a daring, hardy, successful explorer of heretofore pathless regions. He was a hater of slavery. To lead the first assault of the great struggle, which it was certain would fail, and yet which would be of immense service, welding the volunteer forces into an organized and efficient army, teaching them their own strength and compelling the respect and fear of the foe, Fremont was fitted. For this gallant leadership, if for nothing else, his name will not lose its charm while there yet live those who fought the first battle for freedom under the banner that bore it.

N. Y. Herald, July 15.—Thirty-four years have passed since Fremont was the rallying

cry of the forces which in time were to overturn and reconstruct the Union. The name of Fremont meant the youth, the aspirations of the Republican party. It meant action. It was alive with the potency of revolution, and, with an instinct which was the assurance of ultimate success, it put aside the conservative thinkers to whom it owed existence and took a leader from the woods and mountain trails. It is grateful to think that Congress recently restored Fremont to his high rank in the army, thus throwing that burst of sunshine into the closing days of his clouded and troubled life. The grave receives an honored soldier and citizen.

New-Yorker Staats Zeitung, July 15.—There was, perhaps, never another man in the United States who, for a time, enjoyed so great a measure of popularity as the lately deceased General Fremont. The German-Americans were especially enthusiastic for him. His candidacy for the Presidency was the product of an agitation resting on a moral foundation—on the antagonism between the sentiment of the age and the institution of slavery. The aggressive attitude of the Southern slaveholders, supported by the Pierce administration, provoked the agitation, and as the Whig party did not exhibit sufficient energy, the Republican party was elected. As standard-bearer they wanted a man entirely disconnected with the old party machinery, and the choice fell on Fremont, who was deemed a typical representative of the keen, enterprising spirit of the Pacific coast. It would be impossible for anyone without personal experience to form any adequate conception of the passionate enthusiasm with which in those days the German-American greeted "The man with the Christ's head." But the German-Americans of those days have experienced a considerable change of heart in the interval.

Philadelphia Press, July 15.—In John C. Fremont ended the line which began with John Smith. He was the last of the great American explorers. The Continent had been crossed before. He found its paths. In thirty years the Indian trails he followed, in hunger, cold and peril, were marked by railroad tracks. The frontier was gone. The United States fronted on both oceans.

Times, Richmond, July 15.—The death of John C. Fremont removes forever from view the most picturesque figure, in some respects, in the history of the United States during the course of the last fifty years. His name will be always memorable in the annals of this country, first as the fearless explorer of the vast stretch of country lying between the Rockies and the Pacific Ocean, and, secondly, as the first candidate of the Republican party, which four years afterwards was to be successful in the person of Abraham Lincoln, and which was to maintain its supremacy, with an interval of four years only, for thirty years.

Providence Journal, July 15.—The late Gen. Fremont had the genius and temperament of the French Colonial adventurers, whose blood he shared, high courage, energy and patriotism, and like them also, his good qualities were largely alloyed with vanity, an impracticable temper, and a lack of the "saving common sense" which makes the difference between practical success and brilliant failure.

N. Y. Post, July 14.—The death of Gen. Fremont removes from the stage one of the notable characters of our time, but his career was too uneven to leave any lasting mark in history. There was a romantic coloring to his earlier years which led to his nomination for the Presidency in 1856, but after the election the opinion gained ground among Republicans of a reflecting turn of mind that his success would have been more disastrous to the party than his defeat.

SOCIAL TOPICS.

THE LOUISIANA LOTTERY.

N. Y. Times, July 12.—It seems likely that the public sentiment of Louisiana has been so debauched by the lottery company that the people of the State cannot be depended upon to suppress the evil. Two-thirds of each branch of the Legislature voted to submit to the people an amendment of the State Constitution which would give the lottery a new lease of life of twenty-five years after the expiration of its present charter in 1892. The Legislature has left the matter in a state that may involve litigation. The resolution submitting the constitutional amendment was vetoed by Governor Nicholls, and the Senate failed to pass it over the veto, in consequence of the death of one of its members, whose vote was necessary to the required two-thirds, but both Houses then took the ground that the Governor's approval was not necessary, and that the original adoption of the resolution by a two-thirds vote was conclusive. The Constitution of Louisiana provides that every bill, order, or resolution requiring the concurrence of the two Houses shall be submitted to the Governor for his approval, and if disapproved by him shall take effect only on being repassed by a two-thirds vote of both Houses, but the special provision regarding amendments of the Constitution requires that any amendments shall be proposed by a two-thirds vote in the first instance, and says nothing about the Governor's approval.

But whether the Governor had the right to veto a resolution proposing a constitutional amendment or not, there is a strong likelihood that the State courts will sustain the position of the Legislature.

Times, Richmond, Va., July 10.—In this age of trimming and time-serving politicians it is refreshing to come upon a public man like Governor Nicholls of Louisiana, who has the soundest notions of public morality, and who has shown an incorruptible integrity in office, and an inflexible determination to follow the dictates of his conscience in the performance of his duty.

N. Y. Mail and Express, July 11.—There is reason to hope that the State of Louisiana may yet be saved from the fearful shame and deep disgrace which the lottery sharks, assisted by the State legislators, are endeavoring to fasten upon her. If the courts decide in favor of the Legislature, some other way of relief will be found. The opponents of the lottery scheme have a brave, intelligent and capable leader in Gov. Nicholls, and truth and decency will yet prevail in Louisiana.

N. Y. Tribune, July 12.—The amount of

harm that is being done all over the country by this detestable lottery renders it the clear duty of Congress to pass these bills and all others that are lawful, and that aim at the lottery's destruction.

Baltimore American, July 9.—Integrity, honor, uprightness and fairness in dealing, on the part of governments, National, State and Municipal, differ not a whit from the same characteristics in individuals. From the standpoint of business alone, it pays to be square in methods of dealing.

THE WORLD'S FAIR.

The American, Phila., July 5.—Chicago is not making very rapid progress with the preparations for the World's Fair. It has been decided to take as the site Lincoln Park, and to enlarge this to adequate dimensions by land to be reclaimed from the marshy shores of Lake Michigan. This involves much preliminary work before the erection of the buildings can begin, and does not promise well for their healthfulness. And to add to the delay, a number of citizens who are interested in other sites, have applied to the courts for an injunction to forbid the use of Lincoln Park.

Chicago News, July 8.—It is high time for certain citizens of the west side who are making war on the World's Fair, under cover of opposition to a particular site, to call a halt in their movement. It is a dangerous and shameful manoeuvre which the majority of people in any section of the city will not countenance.

Boston Post, July 10.—The contest in Chicago over the World's Fair has already reached the acute stage of out-and-out scandal. Charges and counter-charges are made, accompanied by threats of retaliation by refusing to sanction the proposed \$5,000,000 issue of bonds. This is an ominous portent.

As a matter of fact, this whole project has been wretchedly mismanaged from beginning to end; and it is hardly taking too gloomy a view, perhaps, to say that the World's Fair of 1893—if it be held at all—will be a very different thing from what fancy painted it a year ago.

N. Y. Tribune, July 15.—All is not yet clear sailing for the directors of the Chicago World's Fair. A special session of the Legislature has been called for the purpose of authorizing the city to contribute \$5,000,000 to the Fair fund, but it has just been discovered that two amendments to the State Constitution may be necessary before this can be done. The Constitution, however, provides that only one amendment can be proposed at any session of the Legislature. Hence embarrassment and lamentation.

THE CENSUS.

Burlington Hawk-Eye (Rep.), July 11.—In Louisiana the State took a census this year just before the United States enumeration. By the State census the population of New Orleans was 236,000, while the Federal count made it 246,000 names. This shows how much more thorough, in spite of all complaints, the work of the United States census takers has been than that of any local government is likely to be.

Times, Richmond, Va. (Dem.), July 10.—One of the most interesting features of the census, as far as its results have been disclosed, is the phenomenal growth of many of the Southern towns in the course of the last ten years. The gains in population are shown to be all the way from 50 to 797 per cent., the latter honor belonging to Birmingham, Ala.

Chicago Interior (Ind.), July 10.—About the foolishness of American folly is the rivalry among the cities for precedence in population. It is not the number of people, but the kind of people, which makes a city desirable as a place of business or residence.

ORIGINAL PACKAGES.

Christian Union, N. Y., July 10.—We are not sorry that the liquor-dealers have made haste to flood the State of Kansas with whiskey and beer, in bottles and flasks of various dimensions, under the protection of the decision of the United States Supreme Court in what is known as the "original package case." We are not sorry, because nothing could be more effectual to arouse a vigorous public sentiment against the liquor-dealers and all their ways. There can be no question whatever as to the right of a people in any given locality to prohibit the sale of alcoholic liquors and close absolutely the saloon. This is a local option which is indubitable, and the attempt of the brewers and distillers in the vicinity of Kansas to override the people of that State, and force a liquor traffic upon them despite their protests, will unite, not only the temperance men, but all true believers in democratic institutions, in the defence of the people of that State, and of every other State, against such an incursion of their territory and invasion of their rights. The House of Representatives ought immediately to pass the Senate Bill giving to every State the same power over the sales of articles imported from other States as over the same articles manufactured within its own borders.

RECENT LONDON STRIKES.

Providence Journal, July 9.—More serious in some of its suggestions than any labor difficulty immediately preceding it, is the recent demonstration of the London police against the alleged arbitrary bearing of Home Secretary Matthews. Trouble with the Government has been brewing for a long time, and the belief gained ground that the Government proposed a semi-wholesale removal of the present force to make way for men upon whom it may rely implicitly at times of special necessity, as the occasion of the Trafalgar square meetings or the recent temperance parade, and had determined to force a strike, thus finding an excuse for a quick dismissal.

MISCELLANEOUS.

MEDICAL EDUCATION IN THE UNITED STATES.

Lancet, London, July 5.—The progress of Medical Education in the United States of America is a subject of great importance to the people of America, and is not without interest to the profession in other countries. The faults and defects in it, which have operated against the recognition of American titles and diplomas abroad, and which indeed are very

glaring, have not been great enough to blind us to the fact that both medicine and surgery have been much advanced by American practitioners, and will be still more so when medical education is put on the same footing and foundation as those on which it rests in Europe. It has been the custom to attribute the loose state of law in regard to medical education and qualification in the States to the absence of a central body controlling and harmonizing the requirements of individual schools and examining bodies, and compelling the observance of certain essential and fundamental regulations. An article in a recent number of the *New York Medical Record* seems to suggest that other influences are at work, for which it is not so easy to make excuse. It will scarcely be credited that during the last session of the Legislature in the State of New York a law has been passed allowing any one wishing to matriculate as a medical student to pass his "preliminary" examination any time in the three years of his medical study. If there is one thing more than another on which medical educationists of all countries, America included, are agreed, it is this: that good medical education can only follow a sound general education; and that to expect a man to see medical truth and duty aright without first having the general culture of a man of education is to expect the impossible.

The Voice, N. Y., July 17.—"Churchianity and Christianity" is the title of an article in the *July Arena* by Rev. Carlos Martyn, D.D. It is a very vigorous and brilliant arraignment of the church as an institution for its lack of sympathy for, or co-operation with, important reforms in social and political fields. The arraignment is of the church, not of Christianity, and the following paragraph will give an idea of the nature of the charges:

"The slave cried, 'Church of the living God, help me to liberty!' And Churchianity replied, 'Be quiet. You are black. Stay where you are, for we are trying to send the free colored people back to Africa.' Temperance cries, 'Christians! aid us to medicate this cancer of drunkenness which is eating out the vitals of civilization.' And Churchianity responds, 'Did not Paul advise Timothy to take a little wine for his stomach's sake?' Woman cries, 'I am trembling between starvation and the brothel. Open to me broader avenues of occupation.' And Churchianity answers, 'Fie! For shame! Do you want to unsex yourself? Go home and darn stockings and rock a cradle.' Labor cries, 'Give me a chance. I want shorter hours, better wages, more bread on the table and part ownership in what I make.' And Churchianity whispers, 'Sh! Capital rents the pews, pays for the music, and patronizes the parson. We'll open a soup-house. We'll build a mission chapel on a side street, and name it 'St. Lazarus.'"

This is severe, and especially so coming from a doctor of divinity; but it is too nearly true. What answer can be made? The usual answer made to such charges is that it is not the province of the church to settle such questions. Its province is to deal with individuals rather than institutions, either social or political. In other words, the work of the church is to de-

velop man's spiritual nature, not to teach him politics or sociology. The trouble with such an answer is that no man is educated in moral or religious principles who is not educated in the right application of those principles to all phases of life with which he has to deal. Moral and religious education that does not concern itself with the application of moral and religious principles is either a vapid emotionalism or a lifeless ceremonialism. If the application of these principles in the courts and counting-rooms, in the home and in society, at the ballot-box and in official position, does not come within the province of the church, then there is an awful gap in our civilization, for there is no other institution within whose province it can come.

THE MARRIAGE OF STANLEY.

N. Y. Tribune, July 13.—Mr. Stanley's marriage is described in our cable dispatches as exciting as much interest as a royal wedding. This result must be considered remarkable when it is remembered that England is still the stronghold of the privileged classes, and that he is by birth a Welshman of obscure parentage. To be married like a prince of the realm in Westminster Abbey and to receive congratulations and costly remembrances from the Queen, the nobility, and from foreign courts, is a royal triumph for this self-made king of explorers and men of action. It is a triumph in which Americans feel that they have a share, for by virtue of citizenship he belongs to them. But a hero like Mr. Stanley belongs rightfully to the world's common stock of genius. No country can appropriate this uncrowned King of Africa.

MRS. MACKAY'S ANNOYANCES.

N. Y. Sun, July 11.—We are surprised that Mrs. Mackay pays any attention to the malicious people who are circulating stories in England that she was a washerwoman in her early days on the Pacific coast. Their venom is bred by their envy of her wealth and social success; and even if what they are saying were true, there would be nothing discreditable to her in the fact that she turned her hands to honest work. Everybody in the aristocratic society which she enjoys, knows very well that she is not of aristocratic birth herself. She could not be, for there is no aristocracy in this republic into which she could be born; and such social gradings as we have here are of no consequence in an aristocratic country. The distinctions are merely between wealth and poverty, breeding and vulgarity.

BEETLES IN FURNITURE.

Illustrated American, New York.—In 1786 a son of Gen. Israel Putnam, residing at Williamstown, Mass., had a table made from one of his apple trees. Many years afterward the gnawing of an insect was heard in one of the leaves of the table, the noise continuing for a year or two, when a large, long-horned beetle made its exit therefrom. Subsequently the noise was heard again, and a second beetle worked its way out, and later a third. They were all of the same species, the first coming out twenty and the latter twenty-eight years after the tree was cut down.

Book Digests and Reviews.

In and Out of Central America, and other Sketches and Studies of Travel. By Frank Vincent, with maps and illustrations. 246 pp., 8vo. D. Appleton & Co., New York.

The work opens with a general and concise account of Central America as a whole, its geographical position and physical character, its accessibility, history, people, resources, social condition, etc., and then passes on to an examination of each of the five little republics of the isthmus serially. The author evidently travelled with his eyes open, and presents us with graphic pictures of the people, their character and pursuits, embodying a really exhaustive amount of valuable and interesting information concerning the country and the people, interspersed with lively anecdote. Very characteristic and pretty is the story of his interview with General Bogran, President of Honduras, during which three barefooted boys of the lowest class walked into the room, threw their hats on the floor, and reverently bowed to the President, who rose at once, cordially shook hands with them, and asked them to be seated. It is a story of democratic principles carried to ultimate conclusions; and the speaking likeness of the genial-faced President which accompanies the text, gives added force to it. One cannot look at the likeness without anticipating the pleased smile waiting occasion to diffuse itself over the thoroughly courteous and highbred face.

The people as a whole are not described in very glowing colors; they are apt to be very polite and attentive, says the author, when it costs them nothing; on other occasions they are often selfish, annoying, and even rude. A man who will bow to you, or shake hands with you (if you will let him) half a dozen times a day, will talk loud and laugh barbarously half the night, even though he knows that you occupy a room separated from his only by a low partition. He will cheat you in a bargain, after having expressed the greatest interest in your welfare; will help himself to the last bit of the choicest morsel while drinking your health; and while seeking to impress you with the habits of the good society in which he moves, will eject upon the floor before you the water with which he has just rinsed his mouth.

From Central America the author passes on to a description of the remarkable ruins of Cambodia in Further India, and the celebrated Buddhist Temple there, which he characterizes as "A rival to Solomon's Temple," and of which some very fine photogravure illustrations are given in the work. Of this temple he says that "In style and beauty of architecture, solidity of construction, and magnificent and elaborate sculpture, the great Nag-Kon Wat Temple of Buddha has no superior nor any rival standing at the present day. 'The first view of the ruins is described as' almost overwhelming; grander than anything left to us by Greece or Rome, more enigmatical than anything Thebes or Memphis can show; enigmatical, because the minute detail, high finish and elegant proportions appear so far to transcend the architectural capacity of any now existing race in Southeastern Asia."

The building is described as oblong, about eight hundred feet in length, six hundred in width, while the highest Central Pagoda rises some two hundred and fifty feet or more above the level of the ground, and four others at the angles of the inner court are each one hundred and fifty feet high. It is built of massive sandstone blocks, which were quarried about thirty miles distant, and fitted like the stones in Solomon's Temple, without cement. The gallery of sculptures which forms the exterior consists of over half a mile of continuous pictures cut in low relief upon sandstone slabs six feet in width. The scenes are principally from the Ramayana and embrace one hundred thousand separate figures executed in the highest style of art, with a magnificent representation of Heaven and Hell, which might have inspired Dante, while the pure Hellenic type of some of the figures suggests that Xenocrates having finished his labors in Bombay, had made an excursion to the East. But the conclusion of the author after weighing all the available evidence is that the temple was not built earlier than the fourteenth century—say about 1325.

The work contains four shorter subjects, viz., Quarantined in the Antilles, an Oriental Monster, by which title the author very properly designates King Theebau of Burmese fame, (the first cousin of the Sacred White Elephant), The Exiled Emperor, (of Brazil), and White Elephants. On this latter subject the author admits that bad as he considers the aforesaid King Theebau, he deems it absolutely impossible that he could or would have connived at the sale or exportation of a white elephant as was asserted—that is, a sacred elephant or natural albino. A skin-diseased elephant might be got for two hundred and fifty dollars, and neither King nor people may have hesitated to pass one off upon a shrewd Yankee for the genuine article.

The Ironclad Pledge, a Story of Christian Endeavor. By Jessie H. Brown. Cincinnati: Standard Publishing Company. 12mo, 187 pp. 1890.

In the winter of 1880-81 there was formed at the Williston Church, Portland, Maine, an organization called the Young People's Society of Christian Endeavor. Societies of Endeavor have been formed in other churches in various parts of this country and now, we are told in the preface of this book, there are tens of thousands of Societies and hundreds of thousands of members. The members are sometimes called Knights of the Ironclad Pledge, since they are all obliged to sign a stringent pledge binding themselves to do certain things, among which are praying and reading the Bible every day.

The author of this novel, enthusiastically devoted to the Societies of Christian Endeavor, has written her story for the purpose of showing what she believes to be the legitimate results of the principles of the Societies.

At a camp on the shore of Lake Erie, two young men, Phil Darrington and Donald Kincaid, friends from childhood, make the acquaintance of two young girls, Virginia Moreland and Esther Grey. Before they part at the end of a month, Darrington is engaged to be married to Virginia and Kincaid has fallen in love with Esther, without declaring his love, both

Kincaid and Esther being members of the Y. P. S. C. E. When the camp breaks up, Donald goes to take charge of a business establishment in the growing Western town of Greenville. Rather to his surprise he is accompanied thither by Phil, who, previously intending to live by his pen, changes his mind after his engagement to Virginia. As the latter had been brought up in luxury, Phil desired to make a better home for her than he was likely to make by writing, and therefore, through the influence of Donald, procured a business position with the latter.

In Greenville is found an old pastor, bordering on 80, who is given to preaching sermons to those whom he falls in with upon the slightest possible provocation. Kincaid organizes in the town a branch of the Society of Christian Endeavor. As one result, Phil, who until then had but little faith in Christianity, becomes an ardent believer in it. He joins the Society and makes addresses at its meetings. He soon develops some talent for public speaking, and his addresses give so much pleasure that he is frequently called upon to speak at the meetings of the Society. The old pastor dying in a year or so, Phil becomes a clergyman and the pastor of the church in Greenville.

Immediately after his change of views in regard to Christianity, Phil acquainted Virginia with the fact. She expressed no disapproval. But when he urged her to set a time for their marriage, she discovered that as Phil's wife she would lead a life not suited to her at all, and wrote to break the engagement. She married Mr. Roger Hudsworth, a young man who was able to give her such a home as she had been accustomed to, and who seems to have made her an excellent husband. Of course, it was hard for Phil, but the narrative will induce most reflecting persons to think that Virginia acted very sensibly, and did what was best, not only for her own happiness, but for that of Phil.

Although Esther Grey belongs to the Society of Christian Endeavor, she finds far less happiness in life than Virginia, who did not belong to that Society. Donald never had the courage to tell his love. It was quite as well he had not, for Esther could not have returned it. Her affections were centred on another, and that other was Phil Darrington. He had opportunities certainly of discovering the feelings of Esther towards him. She said nothing, of course, with maidenly modesty, but her eyes must have spoken to him. He goes to Philadelphia to attend the National Convention of Christian Endeavor. There he meets Esther and her father, Dr. Grey, with whom he breakfasts. In the course of their conversation she plainly shows Phil that she regards Donald in the light of a friend only, and that he can never be anything more to her. But Phil was as blind as a bat. When he leaves his hosts, Dr. Grey praises Phil highly, and asks his daughter what she thinks of him. When she only echoes his question with tears in her eyes, her father perceives her heartache, and that she is suffering the pangs of unreturned love.

There is, however, a hope held out in the concluding chapter that Phil may yet have his eyes opened. "Sometimes there comes to him, as he works, a presence that belongs to his land of dreams—a small figure, with a pale face, alight with the outshining of an inner glory and with little hands that do not shrink from hard and heavy tasks." This face of his dreams he calls Esther. "And sometimes he wonders if a day may not dawn when the real Esther will not come into his life as the dream-Esther comes."

There is also a possibility suggested that Donald will "find a woman who can be to him all that he once hoped Esther Grey might be." A pleasing possibility, surely! For Donald is a good fellow and deserves a good wife. There are good days ahead, not only for Phil and Donald, but also for Greenville. To be sure, it has not yet been wholly redeemed from the powers of evil, but "Satan may well tremble in his stronghold." And with this consoling prospect the author takes leave of her readers.

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- New Incentive, A, Douglas Adams, *Nationalist*, July.
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- O'Brien, Aminta, *Literary News*, July.
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- On a Mountain, Lillias Wassermann, *Gentleman's Magazine*, July.
- Open Questions in English Philology, Prof. T. W. Hunt, Princeton, N. J., *New Eng. and Yale Rev.*, July.
- Original Package Case, P. A. Rohrbach, *Current Comment and Legal Miscellany*, June.
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- Our National Songs, Mary L. D. Ferris, *New Eng. Mag.*, July.
- Page in my Life, W. H. Lovell, *Merry Eng.*, July.
- Passion Play in Cornwall, M. F. Drew, *Merry Eng.*, July.
- Pasteur, M., and Hydrophobia, Thomas M. Dolan, M.D., *Contemp. Rev.*, July.
- Paul, St., Conde Hamlin, *New Eng. Mag.*, July.
- Paul's Style and Mode of Thought, The Characteristics of, Professor George B. Stevens, *Andover Review*, July.
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- Religion? Why so Many Definitions of, F. W. Riale, Ph.D., *Pop. Science Mon.*, July.
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- Tolstoi's Mental Development (Bazan, "Russia"), *Literary News*, July.
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Books of the Week.

AMERICAN.

- Admiralty Procedure in the court of the United States of America. Forms of. E. F. Fugh. T. & J. W. Johnson & Co., Phil.
- Antoinette, Marie, and the end of the old Regime. Imbert de Saint-Amand. C. Scribner's Sons.
- Artist's honor. Octave Feuillet. Cassell Pub. Co.
- Aztec treasure-house. T. A. Janvier. Harper's.
- Blind Musician. Vladimir Korolenko. Little, Brown & Co., Bost.
- Botany, structural and systematic, for high school and elementary college courses. Elements of. Douglas Houghton Campbell. Ginn & Co., Bost.
- Carpenter and Builder's Ready Reckoner. C. H. Wolgemuth. C. N. Caspar, Milwaukee.
- Canada, Dominion of, History of the. Rev. W. Parr Gresswell. Macmillan & Co.
- Darkest Africa. H. M. Stanley. C. Scribner's Sons.
- Earthwork Slips and Subsidence upon Public Works, etc. J. Newman. E. & F. W. Spon.
- East, The sacred books of the. T. W. Rhys Davids, ed. Macmillan & Co.
- English History, Cameos from. Charlotte M. Yonge. Macmillan & Co.
- Harmony in Praise. Mills Whittlesey and A. F. Jamieson, comp. D. C. Heath & Co., Bost.
- Hermit Island. Katherine Lee Bates. D. Lothrop & Co., Bost.
- Home Handicrafts. C. Peters. Fleming H. Revell, N. Y. and Chic.
- Homeopathy, Philosophy in. C. S. Mack, M.D. Gross & Delbridge, Chic.
- Hydraulic gold miner's manual. T. S. G. Kirkpatrick. E. & F. W. Spon.
- Inquiry by a jury, a treatise on facts as subjects of. 4th ed. J. Ram. Baker, Voorhis & Co.
- Iowa. Highway laws of the State; all the laws of Iowa relating to the power and duties of Highway Supervisors. Acres, Blackmar & Co., Burlington, Ia.
- Language, Lectures on, and linguistic method in the school, delivered in the University of Cambridge, Easter term, 1889. S. S. Laurie. Macmillan & Co.
- Lyonese, Armorial of. Walter Besant. Harper's.
- Minnesota. Supreme Court Reports. Western Pub. Co., St. Paul.
- Newspaper reporting in olden times and to-day. J. Pendleton. A. C. Armstrong & Son.
- Ohio, The Criminal code of. Moses F. Wilson. Robt. Clarke & Co., Cinn.
- Parisfal; the Finding of Christ through Art. Albert Ross Parsons. G. P. Putnam's Sons.
- Pennsylvania. Supreme Court Reports. Banks & Bros., N. Y. and Albany.
- Pennsylvania. Supreme Court Reports of cases. W. J. Campbell, Phila.
- Pennsylvania. Real Estate and conveyancing in. E. Coppee Mitchell. Rees, Welsh & Co., Phila.
- Saint-Venant, Barre de, The researches of. Barre de Saint-Venant. Macmillan & Co.
- Scarlatina, a contribution to the natural history of, derived from observations on the London epidemic of 1887-1888. D. Astley Gresswell. Macmillan & Co.
- Science, Fifty years of. Sir J. Lubbock. Macmillan & Co.
- Science, The Advancement of Occasional essays and addresses. E. Ray Lankester. Macmillan & Co.
- Surrogates' courts in the State of New York. The law and practice of. Amasa A. Redfield. Baker, Voorhis & Co.
- Unitarianism. Boston, 1820-1850. Octavius Brooks Frothingham. G. P. Putnam's Sons.
- United States. Supreme Court Reports. Banks & Bros., N. Y. and Alb.
- United States, The musical year-book of the. G. H. Wilson, comp. G. H. Wilson, Bost.
- Views and Reviews. W. E. Henley. C. Scribner's Sons.
- Virginia. Acts and joint resolutions passed by the General Assembly of the State of Virginia during the session of 1889-90. J. W. Randolph & English, Richmond.
- Wheelbarrow articles and discussions on the labor question. Wheelbarrow [issued for M. M. Trumbull]. The Open Court Pub. Co., Chic.
- Wrong box, The. R. L. Stevenson and Lloyd Osborne. C. Scribner's Sons.

FRENCH.

- Banville, Œuvres de Theodore de, Les Exilés; les Princesses. Petit in-12, 344 p. Lemerre, Paris.
- Bouilleurs de cru (Les). H. Gaillard. In-12, 252 p. Gautier, Paris.
- Broche perdue (La). Le comte de Maricourt. In-12, 322 p. Gautier, Paris.
- Cholécyentérostomie (De la). Le docteur Henry Delagenière. In-8vo, iv-275 p. Plon, Nourrit et Cie., Paris.
- Composition française. See Cours.
- Cours de composition française. La Methode, les Genres. Edouard Chanal. In-12, 334 p. Delaplane, Paris.
- Dénrées alimentaires. See Précis.
- Dix mois à Hanoi, étude de mœurs tonkinoises. Hector Pietralba. In-18 Jésus, 72 p. Charles-Lavauzelle, Paris.
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- Epilogue d'un règne. Milan, Novare et Oporto. Les Dernières Années du roi Charles-Albert. Le marquis Costa de Beauregard. In-8vo, xvi-581 p. Plon, Nourrit et Cie., Paris.
- Eureka! ou Supplément aux Éléments de géométrie. Etienne Bourgeois. In-8vo, 115 p. et planche. Gerbe, Paris.
- Exercices du Corps (Les). Gaston Bonnefont. Illustré de 83 gravures sur bois. In-18 Jésus, viii-260. Jouvret et Cie., Paris.
- Femmes. See Monde.
- Flirt. Paul Hervieu. In-18 Jésus, 319 p. Lemerre, Paris.
- France. See Seizième Siècle.

Current Events.

Thursday, July 10th.

The Senate adopted the Conference report on the Silver Bill by a vote of 39 to 26. The President signed the Wyoming Admission Bill. The new Chilean Minister, Senor Prudencio Lazcano, formally presented to the President. Large Mass Meeting in Cooper Union, N. Y. City, expresses sympathy for locked-out Cloak-makers, and promises aid. Labor Strikes at Poughkeepsie, N.Y., and Louisville, Ky. First meeting of the trustees of the New University of Chicago; Prof. W. B. Harper, of Yale College, will be asked to accept the Presidency. American Institute of Instruction at Saratoga discussed Natural Science, Morals and Manners in Public Schools. Archbishop Ireland addressed the National Education Association at St. Paul, on Compulsory Education laws.

The Heligoland Session bill passed its second reading in the British House of Lords. General Polavieja appointed Captain-General of Cuba. President Adams, of Cornell University, married to the widow of A. S. Barnes, in London. London letter carriers dismissed.

Friday, July 11th.

The President nominated Colonel Alexander D. McCook, 6th Infantry, as Brigadier-General. Ex-Lieutenant Governor John G. Warick nominated for Congress by the Democrats in the 16th Ohio, Major McKinley's District. Ex-United States Senator Thomas C. McCreery died at Owensboro, Ky., aged 74. Explosion of oil in steamer *Tioga* at Chicago, 17 men killed. Funeral of General Clinton B. Fisk, in Madison Ave. M. E. Church, N. Y. City. Service in memory of General Fisk in the Auditorium at Ocean Grove. The steamship *Columbia* arrived at N. Y. City six days and twenty-one hours from Southampton.

Reciprocity with the United States was referred to in the British House of Commons. Henry M. Stanley ill. The Italian Parliament closed; Crispi favors international arbitration. Annual banquet of the officers of the Honorable Artillery Company, London. Ex-Governor Ames of Mass. and Mr. Allen, Past Commander of the Boston Artillery Company, among the guests. Chauncey M. Depew arrived at Paris.

Saturday, July 12th.

The Senate passed the two Frye Shipping Bills. The House adopted the conference report on the Silver Bill by a vote of 122 to 90. The President sent to Congress the report of the Pan-American Congress Conference on monetary union, with his indorsement. The North Atlantic Squadron arrived at Bath, Me. Corner-stone of the new armory of the 1st Regt. Illinois N. G., laid in Chicago. This armory will be one of the most imposing in the U. S. The 9th Regt. and Troop A depart from the State Camp; the 14th Regt. arrive. The 200th anniversary of the battle of the Boyne, or Orangemen's day, celebrated in N. Y. City by the largest parade since the organization of Orangemen in the U. S. Cloak-makers still locked out.

Henry M. Stanley married to Miss Dorothy Tennant in Westminster Abbey. Great fire raging in the Mahomedan quarter of Constantinople. The Portuguese Chamber of Deputies approved the bill for a general increase of taxation by a vote of 87 to 32.

Sunday, July 13th.

Carey Brothers' wall-paper factory destroyed by fire in Phila.; a total loss of \$600,000. Tornado near St. Paul, causing destruction and loss of life at summer resorts; 200 reported killed. Gen. John C. Fremont died in N. Y. City.

Mr. Stanley ill. Floods in Austria and Northern Italy.

Monday, July 14th.

The President signed the Silver Bill. The President sent message of condolence to Mrs. Fremont. The President issued the commissions of Brigadier-General McCook and Quartermaster General Dubarry. The 101st anniversary of the fall of the Bastille. Frenchmen celebrate the day in N. Y. City. The Prohibitionists nominate W. Jennings Demorest for Mayor, and W. T. Wardwell for Comptroller.

The Government of Salvador issued a proclamation declaring the country to be in a state of siege; war with Guatemala is imminent. Meeting at Sheffield, England, of over 12,000 persons protest against the McKinley bill. The Universal Peace Congress opened in London by David Dudley Field. Capt. Casati, the African explorer, arrived at Rome. Chauncey Depew arrived at London.

Tuesday, July 15th.

The House passed the Bill appropriating \$639,189 for additional clerk hire in the Pension Office. Mr. Vanderver of California introduced a Bill granting a pension to the widow of General Fremont. Explosion of sixteen tons of powder at King's powder mills on the Little Miami Railroad, near Cincinnati. The warehouse of the Security Warehouse Company, in Minneapolis, destroyed by fire; loss, \$1,000,000. N. Y. State Hotel Men's Association began its annual meeting at Saratoga. The new aqueduct opened in N. Y. City. The strike and lockout of the cloak-makers in N. Y. City at an end. Work to be resumed on Monday next.

Mr. Stanley continues ill. The Heligoland Bill passed the third reading in the House of Lords. The National Holiday of Brazil.

Wednesday, July 16th.

The Senate discussed the Irrigation Survey Question. The House was without a quorum. The President nominated Gen. A. B. Nettleton, of Minn., as Asst. Secy. of Treasury, and Prof. J. R. Soley, of Mass., as Asst. Secy. of the Navy. Ohio Republican Convention at Cleveland; Gov. Foraker temporary Chairman. Daniel J. Ryan nominated for Secretary of State. Tornado in Minnesota and Wisconsin with great destruction. Gov. Warren of Wyoming called the first State election for September 11. Gov. Hill commuted the death sentence of Chapeau, the Plattsburg murderer. William H. Webb endows "The College and Home for Shipbuilders" with \$1,000,000. Funeral of Gen. John C. Fremont in N. Y. City. Laying the corner-stone of the new Clinton Hall in Astor Place.

New Cabinet formed in Cape Colony. Mr. Stanley able to take a long carriage drive. Gottfried Keller, the Swiss poet, died in Zurich.